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HUMAN NATURE:

A Monthly Journal of Zoistic Science.

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IN the confusion of ideas that has hitherto prevailed in regard to the facts of our complex nature, it seems to have been supposed that "soul" and "spirit" were synonymous terms; and that, when we see a spirit who has put off its garment of flesh, we see a "soul." But no "soul" can ever be seen, either by itself or by other souls, because the Psychic or Soul element does not possess the property of manifestation, which is the property only of the Material element; and Soul can therefore only be brought within reach of our perception through its magnetically-effected conjunction with Matter, which furnishes it with the material form—fluidic or compact, as the case may be—that becomes its externalised manifestation. The relation between Soul and Matter may be roughly likened to that between *meaning* and the *word*, or *sign*, that embodies and expresses it; with this difference, however, that, while the latter is arbitrary and various, the former is necessary and absolute.

The Psychic or Soul element cannot be conceived of as *existing*, of itself and without embodiment, in any sense comprehensible by us; for, although declared to be *substantial** it has neither extension nor dimension, neither consciousness nor motion, and is neither in Space nor in Time, all of which are conditions of materialised existence; and therefore, if the Soul element could exist apart from the Dynamic and Material elements on which it depends for consciousness and manifestation, its existence could only be a state of latency equivalent to non-existence, and, as such, could not even be an object of

* Vide *Human Nature* for March, 1870, p. 99.

thought for us. In like manner, if the Material element could be separated from the Spiritual and Dynamic elements on which it is dependent for direction and impulsion, it would remain in a state of inertia, without movement, quality, or form. And as, on the one hand, the phenomena of existence can only be produced by the co-operation of the elements of Spirit and of Matter, and as, on the other hand, those elements, being necessarily and eternally distinct, can only be brought into co-operation by the Dynamic (or Magnetic) element which is the sole and necessary link between them, it follows that the play of universal life, in all its modes, reigns, and spheres, is the result of the co-operative interaction of Spirit and Matter, effected by the agency of the Dynamic element, which, as the immediate product of the Creative Impulse, is the initiator of all the movements of the Universe. And it follows, still farther, that, as all the forms, or phenomena, of Life are the result of the combined action of the three necessary elements of Universal existence, and as those elements are themselves a derivation from the action of the Creative Thought, the endeavour to trace back those forms and phenomena to their origin necessarily leads us to the idea of the Divine Being as at once the Originator and the Perpetual Continuator of the Movements that make up the totality of Life.

The Soul-element, considered in itself, is only a latent potentiality, dependent for self-consciousness and activity on the co-operation of the two other universal elements. But it is brought, by the magnetic forces, into conjunction with the Material element, which furnishes it with a succession of progressively higher externalisations, or *bodies*; and these bodies, being vitalised, as well as agglomerated, by the magnetic forces, react upon the Soul-element, and rouse its dormant capacities into life, self-consciousness, and activity, by bringing it into the domain of Actuality, giving to it "a local habitation and a name," and working out the development of its affective, mental, and moral possibilities, through the experiences of an endless existence, to whose successive and progressive phases those bodies will correspond as Effect corresponds to Cause. Therefore, as "Soul" cannot exist, or even be conceived of, excepting as conjoined with "Body," and as the latter is always a result of spiritually-directed magnetic action upon the elements of materiality, a "spirit" is always, and under all possible circumstances, a complex being; consisting, as previously stated,* 1st, of a *soul*, or inner principle of affection and intelligence, which constitutes its enduring selfhood and identity; 2nd, of a *péri-sprit*, or dynamic continent of the soul which constitutes its

*. Vide *Human Nature* for September, 1870, p. 403.

temperament or idiosyncrasy ; 3rd, of a *body*, or external manifestation, formed, of fluidic or compact Matter, by the magnetic attractility of the *périsprit*, and constituting its personal individuality. Spirit is therefore the constitutive and controlling principle which determines the formation of bodies ; and the Magnetic action, in its infinitely-various modes and degrees, is the sole agent through whose instrumentality the Spiritual principle produces, from the Material element, all the bodies of the universe, whether inorganic or organic, whether in the material or fluidic worlds ; and what we call "vitality," "movement," "affection," "thought," &c., are not "attributes" of either Soul, Matter, or Force, but are the result of the action of Force upon Soul and Matter, which action, rousing their latent correspondential potentialities into simultaneous activity, produces, as the joint result of this triple co-operation, the various orders of phenomena to which we give the names of "existence" and of "life."

It being impossible for a "soul" to exist without a "body," what we see, when we see a "spirit," is, therefore, not the soul itself, but only the soul's fluidic body ; the soul itself not being an object of perception, and only being made manifest to the perception of its fellows, as to its own consciousness, by means of its corporeal externalisation, or body. The correspondence of Spirit and Matter being absolute, eternal, universal, those two universal elements are capable of attaining, for ever, to equivalent degrees of correspondential development and refinement ; the progressive etherealisation of Matter keeping pace, for ever, with the progressive purification of Soul, and supplying the latter, through the various degrees of the ubiquitous magnetic forces, with the conditions of self-consciousness and activity, of location, objectivity, and the other concomitants of the life of Relation, in harmony with its constantly-improving states. Thus the Soul and its Body, through all the countless modifications of endless duration, will be so exactly the correspondents and counterparts of each other that they will always constitute, to the consciousness of each soul, and to the perception of every other soul, a single being. And however sublimated may be the purity, (*i.e.* the wisdom, unselfishness, and devotion to the Creator expressed in loving service to Its creatures) to which each soul will eventually attain, each soul will always find itself brought, through its refined and perfected *périsprit*, into conjunction with vitalised Matter of a degree of ethereality corresponding to the degree of its psychic purity ; and will therefore always be provided, through *perispritic* attraction, with a material body in harmony with its state, and constituting at once the condition of its self-consciousness, and its agent of perception, manifestation, and relation in the progressively higher

regions of refined and glorious existence at which it successively arrives. Every soul, therefore, at all stages of its career, whether high or low, is always provided with its appropriate body; and—whether diligently progressing towards the splendours of the Sidereal Degree in the normal realms of fluidic education, or painfully struggling back to those realms through the hard, but salutary discipline of purgatorial worlds like ours, and, in the latter case, whether incarnated, for its brief sojourns in flesh, or during its much longer sojourns in the spirit-zone of the planet—each soul is always clothed upon with a body, in close correspondence with its degree of moral elevation or of baseness, spontaneously accreted, by its *périsprit*, from the elements of fluidic Matter disseminated through Space, or from those of Compact Matter agglomerated in the planets of solar systems.

It being impossible for us, in our present phase of development, to know anything of the intrinsic nature, or mode of relation, of either of the three factors of Derived Existence, we can only represent to ourselves the relation between Matter (constituted into form by Spirit-direction) and Spirit (made manifest to thought and perception by Matter) as that of the *container* (or continent) and the *thing contained*; and we are therefore compelled to speak of “bodies” as being accreted “upon” or “around” the psychic element which is their “soul,” as “clothing” the “soul,” and as being “pervaded” by its action. But it must be borne in mind that these expressions are only figurative; and that we know as little of the real nature of the relation between the soul and the body as we do of the real nature of Spirit and Matter, and of the magnetic action to which are due the totality of universal phenomena. But, whatever may be the real nature of that relation we see that every soul, at all stages of its existence, is absolutely dependent, for its conscious life, as well as for its means of perception, manifestation, and relation, on its external envelope or *body*; which body is not only the material correspondent, for the time being, of the mental and moral state of its formative soul, but also decides the character, for the time being, of the consciousness, perception, manifestation, and action, of that soul. In other words, such as the soul is, at any period of its existence, such will its body be; and such as its body is, such will be the nature of its self-consciousness, of its perceptions, and of its action.

The voluntary return of the spirit towards the psychic *status* of animality determining, as we have seen,* the correspondential substitution of a body of Compact Matter in place of its normal fluidic body, this substitution of a new order of corporeal envelope compels it to a new mode of consciousness, perception, and

* Vide *Human Nature* for June, 1870, p. 246.

action; so that the "fallen" spirit, during its conjunction with bodies of compact Matter, necessarily loses all remembrance of its fluidic life and experiences, of which it will only preserve a vague intuition, more or less confused according to the degree of degradation to which its impurity has brought it down. But though, in losing its fluidic organisation, it loses also the self-consciousness (and, consequently, the memory) which was the result of its union with that organisation, and was therefore dependent for its persistence on the persistence of that union, it does not lose either the *faculties* of which its pre-personal elaboration had developed the germs, or the farther development of those faculties that it may have acquired through the experiences of its life in the fluidic world. All the gains that had been made by the spirit before it incurred the penalty of exile from that world will remain inherent in its soul; but its consciousness of those gains, as well as its consciousness of the faculties through whose development those gains were made, are necessarily reduced, by the loss of its normal organisation and its conjunction with one of a different order, to a state of latency from which they will have to be roused by the experiences of the new order of consciousness, of perception, and of action, to which its activities are now limited. A spirit who has erred but slightly will only "fall" to a slightly lower sphere of existence, will only accrete a slightly materialised body, and will therefore only undergo a slight and partial clouding of the acquirements it had previously made in the fluidic life; but a spirit who has wandered more widely from the path of rectitude, and who therefore finds itself drawn down to a proportionally lower level of existence, will accrete a proportionally more grossly-materialised body, and the clouding of the faculties developed in connection with its former fluidic body will be proportionally dense and complete. For the soul, as we have seen, is dependent on its bodily organs for its self-consciousness and its perceptions; and when it has lost the fluidic body in conjunction with which it has hitherto lived, can only gradually regain its consciousness of itself, of its faculties, and of its acquisitions, as it adapts itself to the conditions of its new order of existence, through the control which it gradually obtains of the material organs that are now its sole instruments of consciousness, perception, and action. The gradual advancement of an incarnated spirit, as of the humanity of which it forms a part, although it *appears* to itself and to its fellow-mortals, to be a process of *learning*, of *discovery*, is really a process of *remembering*,* a recovery of that of which it was formerly

* You may now understand how and why it is that Man obtains the direction and supremacy of the planet in which he is incarnated, although, at the period of his primitive incarnation, the various species of animals by which it is tenanted have already attained, as regards their fleshly envelope, a material development

in conscious possession.* It has been said that "the *real* ship is in the mind of the ship-builder," as the *real* statue is in the mind of the artist, the *real* poem in the mind and heart of the poet; and so it is. But, as we can originate nothing, and can

superior to that of the *humanised* spirit. The spirit-element in Man is no longer undergoing the initial development of the pre-personal phase; it has advanced beyond that phase, but has received a check. You know that *humanisation* constitutes a *physical retrogradation*, through the return of the individualised spirit to the corporeal conditions of animality. But man's intelligence has already attained to the higher grade that belongs to personality; and although that intelligence has undergone a temporary obscuration, it is destined to be re-awakened by the experiences of planetary life; whereas, in the animal degree, the intelligent principle is only partially developed, and the elaboration of the elements of individuality is still incomplete. You must thoroughly understand that, at the formation of a new planet, the principle of intelligence, the latent spiritual principle, contained in it, has to be elaborated, developed, individualised, worked up into the power of exercising discrimination, judgment, and choice; and this spiritual principle has, therefore, to pass through a series of transformations innumerable, destined to conduct it to the attainment of that end. The incarnated spirit, on the contrary, has already attained that end, but has been *thrown back* into carnal matter in order that he may be again subjected to the constraint of materiality, may be exercised in attaining mastery over it, and may thus learn to master himself; and the spiritual principle incarnated in a human form, having already accomplished a certain category of more advanced psychic stages, may therefore, if it so pleases, mount rapidly upwards, from the lower stage to which it has been thrown back, to the higher realms which it is destined to regain. The progress of the spirit, in the human sphere, is therefore no longer the slow, unreasoning, scarcely-appreciable progress of the period of pre-personal elaboration, *creating*, so to say, the self-consciousness of the spiritual principle; but is, on the contrary, the rousing of a reason already formed, an application of powers already acquired, and that have now to be brought into action in the domain of human life.

To illustrate this truth by a comparison within the range of your comprehension, we may say that spirit, while being prepared for individualisation in the three lower reigns (mineral, vegetable, animal), is like the fœtus which is being formed in the womb, and is destined to become a *child*. The germ of the child-body is vitalised, is gradually developed, and is born; the child grows, is educated, and attains to adolescence; but, when the child has thus reached the threshold of manhood he falls into a terrible illness which renders him incapable, on becoming convalescent, of remembering an iota of his former studies. He can no longer support himself on his feet, or move from one place to another; he can only mutter inarticulate sounds, unintelligible to those who are about him. His favourite authors, his talents, his remembrances, are dead for him. But, little by little, his health improves; his mother, loving and patient, guides the tottering steps of her son, corrects his stammering speech, teaches him again the words he

* The spirit's ultimate recovery of the dormant powers and memories of its former phases of existence, may be rudely illustrated by the recovery of their vitality, perceptions, activities, and appetites, by the microscopic animals (*tardigrades*, *rotifera*, &c.) which, after remaining for many years, in the state of complete unconsciousness to which they are reduced by dessication—in which state they appear like particles of impalpable dust—recover all the elements of their conscious life on being subjected to the action of moisture which furnishes them with the electrical conditions of vitality. The loss of memory and of consciousness in drowning, fainting, and various maladies, or as the result of a blow, and the subsequent recovery of those faculties, may also serve, though very imperfectly, to illustrate the effects produced, on the "fallen" and rehabilitated spirit, by the loss, and the regaining of the fluidic embodiment in conjunction with which its past experiences were undergone.

only re-produce, in the sphere of externalisation, the ideas which, before they were arrived at by our mind, already existed in the possibilities of things, so we can only develope, in the life of incarnation, the ideas, and the objective, material, cor-

has forgotten in his books, and helps him back into the path of the knowledge he had previously acquired. As his recovery goes on, his intelligence re-awakens, his memory grows clearer; he seems to himself to *learn*, but, in reality, is only *remembering*; and the better his health becomes, the more rapid is his progress. It is thus with the *fallen* spirit, whose spiritual progress will be proportional to the care he gives to the restoration of his moral health, and who may, if he will, achieve rapid progress in the work of re-awakening his consciousness of past acquirements, which will seem to him to be a *process of learning*, until he has worked his way back to the point at which his past may be permitted, without danger, to unroll itself before his gaze. And he will not make any new progress, will not pursue any new study, will not really *learn*, in the sense of acquiring new ideas, until he has got back to the point of spiritual and fluidic attainment at which he had already arrived when he "fell" into the dismal abyss of human incarnation. . . . Human incarnation is not a *necessity*; it is a *chastisement*, as we have already told you; and chastisement cannot precede guilt. A spirit is only humanised, as we have already explained, when his first fault has rendered him subject to human incarnation, and compelled him to undergo the consequences of this subjection.

The simplest common sense should suffice to show us that the prescience of God enables HIM to foresee that, among the number of those whom HE creates simple, ignorant, and fallible, and gifted with free-will, there will always be some who will yield to their weakness, who will allow themselves to be drawn aside by the pride which results from ignorance and leads to presumption, selfishness, and envy, and who will "fall" because they misuse their free-will. But is it reasonable to think that God, the perfect type of all perfection, the absolute and eternal justice, creates fallible creatures for the *express purpose* of making them acquire strength in the pain of material trials,—that HE creates them innocent in order to teach them the practice of innocence through the murders, the base-nesses, and the innumerable vices of the primitive human incarnations? vices that must, in that case, have been implanted, purposely, in the creature as it issued from the creative hand, and so deeply that thousands of ages of suffering fail to root them out? rough pebbles that the impetuous torrent of humanised existence grinds and washes incessantly without being able to wear off their asperities, and polish their surface? for even now, at the dawn of the new day, how many are the horrors that still afflict your humanity! According to this view, God must be supposed, in giving free-will to the spirit, to have made it a condition of this gift that the spirit's free-will should be subjected to a uniform law, viz., the law of sin; and to have subjected to the same torture (human incarnation) the spirit who, in the state of innocence and ignorance, docile to the spirits charged to lead and to develope it, follows simply and gradually the path which is pointed out to it as the path of progress, and the spirit who, indocile, proud, presumptuous, selfish, envious, and rebellious, has misused its free-will, and has thus "fallen" from its pristine innocence. No; God is great, just, kind, paternal; HIS children are born to life in the simplicity of their heart, it is God who has so willed it; they are endowed with freedom of choice and of action, it is God who accords to them this freedom; they misuse this freedom almost always, because God, leaving to each spirit the use of its free-will, withdraws from it, as it were, so as to leave it to its own impressions. It is *then* that the spirit chooses its path; then, but then only, that it incurs the consequences of its choice. Everything comes in its proper season, and this truth will be accepted as has been accepted that of re-incarnation and of the anterior existence of the soul. Each step made is a preparation for the next. One generation sows; another waters; and a third reaps.

The prescience of God has enabled HIM to foresee, from all eternity, that nothing will ever be lacking to the general harmony; that there will always be spirits whose failure in the fluidic life will furnish the population of the worlds by HIM created to serve as the sphere of expiation and progress for those who

respondents of ideas, at which we had arrived in the normal fluidic life, prior to the declension which constituted our "fall" from that higher life to the life of earth.

The discipline of planetary existence, therefore, does not *create*

"fall" to their level, and who will work out their own amelioration and that of those worlds; and also to foresee, in like manner, that there will always be spirits whose steady and gradual progress in the fluidic life will furnish the population of the fluidic worlds, appropriated to the intelligences who will inhabit them, and in which they will continue to progress in the fluidic state.

Incarnation is a *necessity* for the spiritual principle during the pre-personal stages of its elaboration; it is indispensable to its progress and development, and to the progressive development of its self-consciousness; for it is only through the union of the spiritual and material principles that intellectual development can take place.

Incarnation is a *necessity* up to the moment when the spiritual-element, having reached the proper point of intellectual development, is ready to receive the precious but dangerous gift of free-will.

The point of departure is the same for all spirits;—Primitive and rudimentary formation of the spirit from the quintessence of the universal fluids, a substance so subtle that no words can convey an adequate idea of its nature to your limited intelligence; a quintessence that the Will of God animates in order to give it *being*, and which constitutes the spiritual principle (principle of intelligence), destined to become, through continuous progression, an individualised and fully-formed spirit, *i.e.*, an independent intelligence, possessed of free-will, of the consciousness of its volition, of its faculties, and of its actions.

The incarnation, or, to speak more correctly, the *materialisation* of the spiritual essence, in enert Matter,—first in the mineral reign and in the intermediate species which participate in the mineral and vegetable natures, and then in the vegetable reign and in the species which participate in the vegetable and animal natures—operates the preparatory development of that essence, and conducts it, through continuous progression, to the threshold of conscious life.

Incarnation in the animal reigns, and then in the intermediate species which participate, *as regards their material envelope*, in the animal and human natures, operates the progressive development of the spirit's consciousness of the life of external activity and relation, and the intellectual development that leads the spirit on from the phase of incipience to the threshold of the preparatory period which precedes its reception of the gift of free-will, of the moral, independent, responsible life that makes of it a thinking and reasoning soul. Arrived at this point of intellectual development at which they receive the precious but dangerous gift of free-will, the individualised spirits, all equals, all in a state of innocence and ignorance, are clothed upon with the perisprit which encloses the independent intelligence; and all are then embodied through a fluidic incorporation which is constituted by the action of the perisprit, and which, from your material point of view, should be called *an envelope*.

All of them, pure in the state of innocence and ignorance, equally submitted to the spirits charged to lead and to develop them, possess freedom of action, and may thus advance in the fluidic world, and gradually, through successive and continuous progress, arrive at the state of perfection; doing like the scholar who, constantly docile and attentive to the voice, the counsels, and the lessons of his masters, follows the regular course of the classes, and succeeds in obtaining his degrees. Or, the other hand, he may do like the scholar who, indocile, disobedient, and rebellious, incurs the penalty of expulsion, and is sent away to a penitentiary-school where he will be compelled to follow, in another sphere, and under other conditions, the course of his classes, and will also succeed, sooner or later, in taking his degrees.

A great number of spirits "fall," for nearly all mis-use their free-will; a few, docile to the higher spirits charged to lead and to develop them, follow steadily and gradually the path which is pointed out to them. Those who "fall," undergo a punishment which they need not have incurred, and which they might have avoided; they are subjected to human incarnation, according to the degree of their

the various faculties of the human mind, whose development was the gradual result of the preparation of soul-substance, during the countless cycles of its pre-personal elaboration in the forms of the mineral, vegetable, and animal reigns; and even that formative elaboration cannot properly be called a "creation," for it is only a gradual rousing and training of the latent faculties inherent in the nature of the psychic element of the Universe, and destined to be eternally developed into higher and higher phases of consciousness, perception, and externalisation, in conjunction with the inexhaustible possibilities of the Dynamic and Material elements, with which it is always and everywhere in union. The real and only "Creation" is, therefore, that unimaginable action of the inscrutable DIVINE ESSENTIALITY which gives being to the elements from which, by the interactions of those elements on one another, all the infinite modes and diversities of Derived Existence are gradually evolved; and therefore—although the essentiality of the Creative process, like that of the CREATOR Itself, like that of our own self-consciousness, must remain for ever out of reach of our analysis—we already see that, whatever may be the essential nature of that process, the old idea of Creation, as *the making of something out of nothing*, must give place to the idea of Creation as an evolution from the unfathomable potentialities of Self-existent Reality. There is, therefore, no "Creation" in the sphere of individualised existence; for, as the Primordial Fluid contains within itself the inexhaustible potentialities whose interactions will constitute the sum of things,* so each soul, on its indi-

culpability, and the conditions appropriate to their needs of expiation and of progress, either in primitive planets, or in other worlds inhabited by spirits who have "fallen." . . . The spirits who, docile to the Guides charged to lead and to conduct them, do not fail in the trials to which they are subjected, continue to progress in the fluidic state. The spirits who fail, and those who remain pure, work out their own advancement by their intelligence and activity, and accomplish their providentially-allotted tasks in the grand unity of the creation in which there is reciprocity and solidarity of all spirits, in view of the general aim which is the elevation of each spirit towards God, according to the general laws of progress, through wisdom, science, and love.

The spirits who fail, exert their activity and their intelligence, in the state of incarnation. They have not only to provide for their life and well-being, thereby ameliorating the material condition of the worlds they inhabit, which is the material portion of their mission; but they also have to work out their moral and intellectual advancement, and, as they progress themselves, to aid the moral and intellectual development of the less advanced humanities that people the material globes.

To material incarnation as a chastisement necessary to expiation and progress, succeed incarnations in progressively higher and higher worlds, and of a character less and less material (for matter follows the progress of spirit), and more and more fluidic; until the spirit (through the elevation it has acquired, becoming disengaged from all contact with flesh) returns to the higher regions of existence, passing through successive strata of air and of worlds, learning on the one hand, instructing on the other. ROUSTAING. *Les Quatre Evangiles*. Vol. I., pp. 202 to 212.

* Vide *Human Nature* for March, 1870, p. 97 et sequitur.

vidualisation in the fluidic world, already contains within itself the germs of all the virtues and of all the vices, whose conflicting tendencies will furnish it with the conditions of its choice between Good and Evil,* together with the rudiments of all the affective and intellectual faculties that are to be progressively educated and unfolded by the discipline of existence in the normal life of the fluidic realms. And the soul of all "fallen" spirits, even of those whose psychic impurity has sunk them to the lowest and most brutalised level of correspondent retribution (viz., that of the male and female founders of human races,)[†] contains the germs of all talents and of all virtues, with the possibilities of unlimited development inherent in every faculty of the soul, and also whatever intellectual or moral acquisitions it may have made during its longer or shorter essay of individualised existence in the normal fluidic life from which it has lapsed; but, the unconsciousness of itself and of its past, to which a spirit is reduced by the process of humanisation, being dense in proportion to the depth to which it has fallen, the work of re-awakening its faculties and acquirements, from the state of torpor to which they have been reduced by the stultifying action of so gross an organisation, will be proportionally painful, laborious, and slow.

The spirit's departure from the line of simple rectitude entailing upon it the necessity of undergoing a new course of discipline in the material sphere, we have now to examine the nature of the incarnising process, and of the reformatory action exerted, upon the wrong-going spirit, by this new contact with Matter in the compact state.

The choice of the planet, race, country, family, sex, and of the parental, physical, and social conditions in connexion with which he will make his next human experiment, having been settled by his Spirit-guides,[‡] with an acceptance or submission, on his part, more or less voluntary in proportion to his higher or lower degree of advancement, the spirit who is about to enter the human sphere finds himself, from the moment of the fecundation of the germ from which his new body is to be built up, irresistibly held, by a double electric current (that exercised by his p risprit upon the germ, and that exercised by the germ upon his p risprit,) to the unwelcome, but necessary, task of fashioning for his future use the instrument of his next expiatory and disciplinary experience; but in all planets of our low rank—in which alone the accretion of bodies so gross as ours is possible§—when a spirit has consented, or been compelled, to

* Vide *Human Nature* for May, 1870, pp. 205, 206.

† Vide *Human Nature* for July, 1870, pp. 303, 304.

‡ Vide *Human Nature* for November, 1870, p. 500 *et sequitur*.

§ Vide *Human Nature* for November, 1870, p. 494, Note †

submit to the painful necessity of a new contact with Matter in its compact state, as the sole condition of farther progress, he falls into a species of lethargy, or catalepsy, which renders him unconscious of the magnetic action exercised by his *périsprit* in the accretion of his new envelope of flesh, with which he is connected by a sort of magnetic cord, formed by the elongation of the semi-material particles of his *périsprit* under the attractive influence of the germ; the "silver cord," more or less luminous according to the degree of moral purification already accomplished by the spirit, which will only be "loosed" on the expiration of the period of duration for which the union of the *périsprit* and the material body has been originally calculated.*

In proportion as the accretion of the latter goes on, through the substitution of molecules of compact matter in place of the fluidic elements of his spirit-body, the lethargic clouding of his consciousness becomes more and more dense, owing to the suspension of his normal perception of existence in the fluidic world, and his subjection to the new order of influences with which he is being brought into relation by the new contact which is thus established between his *périsprit* and the world of Matter in its grosser state.† When the formation of his new adjunct of "clay" is completed, the latter is born into the material sphere of the planet,‡ and becomes the instrument by means of which the re-incarnated spirit will gradually re-awaken to self-consciousness in connexion with the new order of corporeal

* Suicide, in the usual acceptance of that word, as signifying the voluntary shortening of the union between the soul and body, is therefore impossible; for the soul which has endeavoured to destroy its fleshly envelope remains rivetted to its decaying body, and is compelled, by its own rash act, to endure the perception of the loathsome concomitants of corporeal dissolution in our planet, until the arrival of the period originally fixed for the termination of its union with its fleshly envelope. Where sudden death is brought about by disease or accident, independently of the will of the incarnate spirit, it always occurs in virtue of the pre-ordinations that decide the circumstances and duration of an incarnation, and is therefore followed by the proper and normal separation of the soul from its material body.

† The substitution of compact for fluidic Matter, which constitutes incarnation, is always a slow process; whereas the substitution of fluidic for compact Matter, which takes place on the separation of the soul from its fleshly body, appears to be accomplished almost instantaneously.

‡ A special phenomenon, made known to us by observation, always accompanies the incarnation of a spirit. From the first establishment of the fluidic link which attaches him to the germ, a species of confusion takes possession of him. This confusion deepens as the union between the spirit and the germ becomes closer; and during the latter part of the period of gestation, he entirely loses his consciousness of himself, so that he is never the conscious witness of his birth into the material world. From the moment when the infant draws its first breath, the spirit (which is its soul) begins to recover the use of his faculties, which are developed proportionally with the formation and consolidation of the organs that are to serve for their manifestation. And herein is visible the Wisdom that presides over every part of the work of Creation. A too-active exertion of the spirit's faculties would wear out, or break down, the delicate organs as yet exist

envelope to the scope of whose organs his action is now limited; for, although the mental and moral *status* of this new phase of his education is always the result of the psychic and perispritic quality which he has acquired in the previous phases of his existence, his new corporeal envelope is only *correspondentially* connected with his past, and its organs of thought and of memory are therefore "*discretely*" separated, as regards his present consciousness, from the experiences of that past. For it must not be forgotten that our fleshly organs, which, while we are living in conjunction with them, we are apt to regard as the necessary and only instruments of perception, are really *limitations* of the perceptive faculty of the soul; compelling us to perceive, to think, to act, in certain narrow grooves, determined for us beforehand in view of the special educational ends intended to be subserved by each new phase of our contact with the material sphere. We speak loosely of "the spirit-eye," "the spirit-ear," "the spirit-touch," as though the perceptions of spirits were limited by organs such as ours; forgetting that the perceptive power of the soul pervades its entire perisprit, causing it to see, hear, and perceive *all over*, and not merely, as we do, through narrow apertures of "sense," mere loopholes in our prison-walls of Matter. But, even while clothed upon with flesh, we, in our usual state, *feel* all over; while magnetised subjects, in a state of somnambulism, experience, as is well known, a *displacement*, as well as an *expansion* of their powers of perception, enabling them to see, hear, taste, etc., through various parts of their body, as well as to regain the temporary use of various faculties and acquirements—such as the vision of past or distant events, of distant places, of incarnate or disincarnate spirits, the knowledge of various tongues, sciences, arts, etc.—inherent in their spirit-consciousness, but usually catalepticised, or latent, during their conjunction with a material body.

ing, so to say, only in outline; and therefore the active energy of those faculties is proportioned to the force of resistance of the organs with which they are now associated.

But, while the spirit thus recovers self-consciousness, he loses the remembrance of his past existence, without, however, losing the faculties, qualities, and aptitudes he had previously acquired, and which, though reduced to a state of latency during the formation of his new corporeal envelope, will now, on recovering their activity, enable the spirit to do more, and better, than he has hitherto done; so that this new phase of existence constitutes for him the starting-point of a new stage of the progress he has yet to accomplish. And herein is also manifested the Goodness of the Creator; for the memory of his past, often painful or humiliating, added to the bitterness of this new existence, might trouble, or even impede him, in the accomplishment of the latter; and he is therefore only allowed to retain the *faculties* which are the *result* of his previous acquirements, because these will be useful to him. If, in some cases, an incarnate spirit preserves a vague intuition of the events or circumstances of his past, it is only as the fugitive remembering of a dream; and thus he is always, to all practical intents and purposes, whenever he comes back into the flesh, a *new Man*, however old may be his spirit. ALLAN KARDEC. *La Genèse*. Pp. 229, 230.

It is precisely this temporary limitation of our various facilities—compelling us, during each of our successive incarnations, to exert ourselves through, and only through, the organs which, for the time being, are our only instruments and channels of activity—that gradually effects the integral education and purification (*i.e.* the re-form-ation) of the spirit whose perversity has necessitated, and caused, its subjection to the reactions of the resistant bodies and conditions of planetary life. Form being the *alter ego* of Quality, and, in the fluidic world, the spirit's spontaneously constructed body and surroundings corresponding exactly and necessarily to his mental and moral states,* it follows, as previously stated, that, if it were possible for a wrong-going spirit to remain for ever in the absolute freedom of the fluidic world, it would necessarily (through the absence of all external check upon its evil propensities) go on "falling" for ever into deeper abysses of wrong-doing and correspondential unhappiness. But the Divine Prescience has always foreseen, and provided for, the declension of the spirits who will misuse their free-will; and the Matter of the planetary worlds of the Universe accordingly corresponds, as we have seen,† in density, and consequently in resisting and reactive power, to every possible degree of the psychic impurity of the spirits who, not having "kept their first estate," have been precipitated into the horrors of humanised existence, and each of those spirits is inevitably drawn, by the universal law of correspondential magnetic attraction, to the planet whose material elements correspond, in density or ethereality, to its greater or less degree of psychic impurity. And as the mental, moral, and social states of each planet correspond to its physical state, each spirit finds, in the planet to which it is correspondentially drawn, the various reactions necessary to its education and purification.

Although the psychic element is the controller of the evolution of Form in the material as well as in the fluidic sphere, and although the material body accreted by a spirit is therefore the correspondential result of its mental and moral quality, yet, as the inertia of compact Matter renders it less directly and absolutely amenable than fluidic matter to the dynamic action of the *périsprit*, the material body accreted by a spirit—however closely that body may correspond, according to the possibilities of compact Matter, to its evil proclivities—is necessarily less completely the correspondential expression of those proclivities than a fluidic body would be; and therefore serves, to the extent of that incompleteness of correspondence, as a clog upon the perverted activities of the spirit incarnated in it. Moreover,

* Vide *Human Nature* for October, 1870, p. 437.

† Vide *Human Nature* for July, 1870, p. 303.

this same resistant property of inertia, which renders compact Matter less amenable than fluidic Matter to the magnetic action of the *périsprit*, still farther subserves the great work of psychic re-formation, by giving, to the more advanced intelligences who superintend the process of incarnation, the means of modifying, within certain limits, the unconscious action of the incarnising spirit in the construction of its new set of bodily organs; which action they are able so far to control, through their knowledge of the nature of fluids and the working of the dynamic agencies, as to cause the incarnising spirit to furnish itself with the organic aptitude for the exercise of some latent faculty whose spontaneous incitement to some new pursuit, to the following of some new line of action, will help, by withdrawing its energies from its habitual vices, and directing those energies into new and useful channels, to turn it from its vicious proclivities. Nevertheless, as it is necessary to the building up of its *seeming* autonomy that each spirit should appear to itself to be the author and arbiter of the re-formation whose accomplishment is the sole aim of its conjunction with flesh, the body in which a spirit is made to enter the material sphere must so far correspond to its special viciousness as to furnish it also with the organic incitations to the indulgence of its vicious propensities (greed, pride, jealousy, anger, cruelty, etc.) which, by bringing those latent propensities into act, will bring the spirit under the lash of the retributive and expiatory suffering that is destined at length to wean it from those propensities by enlightening its judgment in regard to their evil nature, as shown by the pain-producing nature of their results. But in proportion as this transformation of the vitiated propensities of the soul, and the consequent modification of its *périspritic* action, are accomplished by the reformatory discipline of humanised existence, the organic tendency to those special modes of wrong-doing is proportionally diminished in each of the material bodies successively accreted by it; until, the psychic and *périspritic* purification of the soul being completed, its material bodies are entirely freed from all organic tendency to the vices of its earlier phases. Thus the material body, whose accretion is the correspondential punishment of a spirit's departure from the line of simple rectitude, *compels* the humanised spirit to work out its own purification, first, by the resistance which the inertia of its elements opposes to the indefinite development of the activities of the spirit incarnated in it, and which thus imposes a limitation, or boundary, on its power of acting out, and thereby indefinitely strengthening, its evil propensities; next, through subjecting it to the enforced activities and retributive sufferings of human existence, and to the spontaneous incitements to new lines of thought and of action which are furnished by its organic

tendencies; and lastly, still farther subserves the improvement of the spirit, as it advances upon the path of progress, by strengthening and developing its powers of self-conquest and self-amelioration through the efforts it is compelled to make in overcoming the resistance which compact Matter necessarily opposes to the activities of the soul.

The correspondential retribution of incarnation is therefore, always and inevitably, curative. Even in the case of a spirit too vicious to be compelled to any decided effort at amendment by the reactions of its first material body, that body will nevertheless have laid the basis of the future reformation of its formative spirit, because, in the first place, the spirit, when incarnated in a material organisation, can only exert its activities within the limits of that organisation which (as the inertia of compact Matter necessarily causes a flesh-body to act as a fetter on the energies of the soul subjected to its action) necessarily constitutes a barrier against the soul's farther descent on the downward road; and because, in the second place—through the body's organic incitements of the soul to new modes of activity, and its subjection of the soul to the compulsions of physical necessities and conditions—each life in flesh, however low, however faulty, is made to teach the incarnate spirit some lesson that will be driven still more intimately home to its consciousness during the period of erraticity which succeeds, and completes, each of our successive lives in the material sphere. And thus the spirit's imprisonment in flesh not only precludes the possibility of its sinking itself to any lower level of degradation, but also compels it to make some advance, however slight, on the upward road.

The return of the fallen spirit to the fluidic existence from which it has lapsed is accomplished partly in the material sphere, and partly in the fluidic zone, of the planet in which it is incarnated. The fluidic-zones of planets, as previously stated, form no part of the true "Fluidic World," for, though constituting a realm of existence far less widely removed from ethereality than the surface of planets, those zones are nevertheless far more gross than are the various realms of the purely "Fluidic World," inhabited only by spirits who have never lost, or who have regained, their pristine innocence. As we all began our essay of individualised existence in that higher mode of being, we have all attained, at some former period of existence, to a higher point of development than that at which we now find ourselves; and therefore the process of human development, as already set forth, is not, really, a process of *learning*, but is the *re-learning*, in connexion with a new order of organisation, and under new conditions, of lessons that have been already learned by us in connexion with an organisation, and under conditions, of another

and a happier order. But as that process, while a spirit is being subjected to it, appears to its consciousness to be a process of gradual and progressive acquirement, we may, for convenience, employ our usual phraseology, and speak of it as such.

The stay of spirits in the fluidic zone of this planet may vary from a few hours to many thousands of years; but the average length of our periods of erraticity appears to be about two hundred years, the return of the spirit to the earth-life usually coinciding with "the third and fourth generations" on whom, according to the Mosaic declaration, "the sins" of former generations of wrong-doers are "visited" by Providential retribution; a method of punishment which would be utterly incompatible with justice unless those who are thus punished were, as they are now declared to be, the very same spirits who committed "the sins" for which they are punished; "the fathers" of preceding generations coming back as "the children" of succeeding ones, and undergoing, in a subsequent incarnation, the penalty previously incurred by them in a former one. What may be called the normal life of the humanised spirit is, therefore, not its brief descents into flesh, but its far longer sojourns in the fluidic-zone of planetary existence; yet both are equally important. Each life in flesh is specially arranged for the purpose of teaching us some new lesson, rule, or principle, which we study more deeply, elucidate more clearly, and develope more widely, in the following period of erraticity; and each new earth-life should be both the practical application of all the progress already *re-made* by the spirit, and the *re-acquisition* of some new idea or talent that shall enable it to make a new step in advance. And as, on the one hand, the result of each of its earth-lives determines the amount of progress that can be made by the spirit in the following period of erraticity, while, on the other hand, the progress made in erraticity determines, in its turn, the character and possibilities of the spirit's next incarnation, it follows that every mental or moral gain, however slight, which is made by a spirit in flesh, is taken back by it into erraticity, and constitutes for it a proportionally higher starting-point from which to commence its next human experiment. So that each life in flesh accomplishes a greater or less amount of improvement for the spirit; and this improvement enables it, on its return to the fluidic zone of the planet, to make a farther advance. That advance, in its turn, will cause the spirit, on its next return to earth, to operate a better incarnation, and that better incarnation will be followed by a still more fruitful period of erraticity. And through this alternation of its experiences in the two realms of planetary existence, the most perverted spirit is gradually led to "work out its own salvation;" a task which it will accomplish more or less rapidly, and with a greater or less

amount of repetition of painful lessons, according to the degree of effort which it voluntarily puts forth for its own amendment.

Thus every life of a spirit in flesh, however faulty it may be in itself, would be seen, could we look into the spirit's past, to be an improvement on the previous phases of its existence; and, could we look forward to its future, to be the prelude to a still more marked improvement in the phases that are to follow it. For the various experiences through which, in the flesh and in erraticity, the humanised spirit is made to suffer and to learn, always tell upon it in the long run; the sternly-beneficent compulsions of humanised existence—sterner and more compulsory in proportion to the impurity of the spirit subjected to their action,—gradually breaking down the most obstinate propension to evil, rousing and correcting the most sluggish or most perverted intellect, and, sooner or later, educating the most selfish into the enlightened devotion to universal interests which is the sole condition of individual happiness.

We see, therefore, how it is that the inertia of compact Matter, which renders incarnation so terrible a punishment for the wrong-going spirit, becomes the means of its rehabilitation and happiness. The reactions of the material sphere, which gradually bring the erring spirit back into the right road through the pain they cause it to undergo as the result of its aberrations, conduce still farther to its progress by the increasing satisfactions which they yield to it with each new victory achieved by its activities over material obstacles; the amending spirit being rendered increasingly happy, in each new phase of its reascensional career, through its attainment to broader outlooks over the world of Forces around it, through its consciousness of increasing power to employ those Forces for the accomplishment of larger and nobler ends, through the expanding of its affectional relations with the other sentient beings of the Universe, and through its progressively clearer vision of the perfections of the Creator, as revealed to it in the scope of those Forces, and in the value and beauty of those relations. And thus, in the admirable ordering of the Providential Plan, the same reactive property of compact Matter by which the psychic element is made to educate itself up to individuality through its production of the lower "reigns" of planetary life, and by which every evil tendency of the individualised spirit is first impeded, then weakened, and at length destroyed, serves equally to enlighten, encourage, and confirm the right-going tendencies which are gradually made to take the place of those lower impulsions.

In the following paper we shall continue our examination of the reformatory action of incarnation, and consider the subject of our successive lives in flesh from the point of view of observa-

tion, reason, and common sense. We shall then have to examine the nature of Inspiration; the teachings of Christ in regard to re-incarnation, and the nature of his appearance among us, as explained by Spirit-teaching; and the modifications which the gradual adoption of the views set forth in these papers may be expected to introduce into the arrangements of human society.

November 7, 1870.

ANNA BLACKWELL.

CREATION.

THE SYMBOLISM OF NATURE.—(*Continued.*)

By J. W. JACKSON, F.A.S.L.,

Author of "Ethnology and Phrenology, as an Aid to the Historian,"
"Ecstasies of Genius," &c., &c., &c.

OUR remarks on the quadrupedal mammalia have necessarily been general, and so without reference to the peculiarities of their several genera and species, although each is doubtless the distinctive symbol of a marked type of character, and an appropriate organ for some special function of the universal life. In truth, they constitute an ascending series, approximating to the bird type in the marsupials and to the human in the anthropoid apes. And the successive steps of this ascent are mirrored, not merely in the external form, but also in the interior structure of their organisation, and more especially, as we have said, in the development of the nervous system, enabling Professor Owen to arrange them into the Lyencephala, or small brained; the Lissancephala, or smooth-brained; the Gyrencephala, or convoluted brain; and the Archencephala, or ruling brain (anatomically speaking, the much-convoluted), and of which, the opossum, the sloth, the lion, and the man, are respectively the examples. This incipient endeavour to arrange the most important province of sentient life according to cerebral development, is no doubt the germ of a great idea, which may ultimately go far to modify, if not to entirely revolutionise our present zoological arrangements. We have already said that the nervous system is the principally, if not the radically determining element of form and function, and if so, then a due regard to its development must enter largely into every system propounded by the zoologists of the future.

Under the head of Marsupials and elsewhere, we have already spoken of transitional types, and pointed out their essentially fugitive and merely adaptive character. Now, of this fleeting order, the Quadrumana are an eminent instance. Like quadrupeds proper, they cover a rather large area of organisation. As monkeys, they are merely brutes; as anthropoid apes, they are

almost men. Their distinctive feature is the liberation of the limbs from the trunk of the body, and the conversion of their extremities from paws into approximative, or rather rudimentary hands. As baboons, they have lost their tail, that remnant of the fish and the serpent; and as apes, they approach the perpendicularity of humanity. Here again we may see Nature stooping to conquer. Inferior in many specialities to a well-pronounced quadruped, like the lion, they also halt before reaching the physical equipoise and moral majesty of the true bipedal type. Thus in a sense, they are neither beasts nor men, but a compromise between the two. Hence, doubtless, their miserably wrinkled and withered appearance, even in infancy, their effeteness being obviously ethnic rather than individual, and premonitory not so much of death as extinction.

On the hypothesis of development, the quadrumana are a preparation for man, while, according to every system of zoology, they are at least an approximation to him. And here a great question presents itself for solution. Under what influences, through the more immediate presence of what plastic power, has Nature evolved this preparatory type? Was it in accordance with a pre-arranged plan, whereto things have tended from the beginning? Why has the tailed monkey, of general quadrupedal outline, and with a spine, almost parallel to the earth, assumed, nevertheless, a semi-human face? In accordance with what cerebral changes was this physiognomical modification effected? And why has his caudal appendage been absorbed in the baboon? And why has the ape, both in his osseous and muscular structure, approached yet nearer to the form of man? Is there anything in the lemurs to indicate that, through this especial family, the quadruped was about to assume bipedal, and so eventually, moral and rational attributes? As we have said, this is a great question, for on its solution and that of similar cases of transitional type, must depend the view we take, not merely of the vegetable and animal kingdoms, but of the evolution and constitution of the universe, whether as a whole or in reference to any one of its many provinces. Has it been developed wholly by forces from beneath, and simply in accordance with what we may call the laws of nature, or are these forces the expression of a will and these laws the manifestation of an intelligence above and beyond the merely material plane, and of which the universe is an effect and nature the process?

The hand-like extremities of the quadrumana indicate that intelligence has here ultimated itself in the organisation, though imperfectly, and without due specialisation. Their anterior members are not perfectly constituted as operative, nor their posterior as locomotive instrumentalities, arising more immediately from the fact that their appropriate habitat is the tree, as

their proper food is fruit, and that correspondentially they are climbing rather than walking animals. This is perfectly true of the monkey, though somewhat less applicable to the ape, who, among his other approximations to humanity, descends from his tree and occasionally takes tentative possession of the solid earth.

Now, what is an anthropoid ape—shall we say the gorilla? Mentally, he is still on the bestial, that is the merely impulsive and perceptive plane. He has strong desires, and even ardent affections, but he has no moral principles to govern them. So he has keen perceptions, but over the casual incidents of his personal experience and the disconnected facts coming within the range of his cognition, he never obtains that mastery which results from a knowledge of the law of their occurrence. He never rises from the concrete to the abstract, from the individual to the universal. As in his desires, so in his perceptions, he still remains on the plane of the senses. Neither is he in any measure creative, and therefore he is not educationally progressive. He has no conception of any standard of existence superior to that of his daily life, with its animal wants and sensual indulgences. In other words, he lives wholly on the brute plane, devoid alike of imagination and aspiration.

We might come to these conclusions from his known habits. We are confirmed in them by his phrenological development and physiognomical expression. The contracted cranium, with its thick tables and enormous crests, is simply that of a powerful beast, wherewith the prognathous jaws, armed with formidable tusks and furnished with huge molars, accurately correspond. There is a feud, now of some years' standing, between two of our most eminent and justly respected comparative anatomists, respecting the existence of the hippocampus minor in the brain of the ape, and much valuable ink and paper, to say nothing of far more valuable time, have been expended in the reiterated affirmation and denial of this important fact, while the larger volume and greater complexity of the convolutions in the human brain, by which it is so thoroughly differentiated from that of any of the quadrumana, have been unfortunately overlooked in the heat of this controversy. We fear, indeed, that the burning zeal evinced on both sides in this high argument reveals an oblivion of the great principle, that man is built up out of bruteness into humanity, not by subtraction but addition. The similarity in the basis of his brain to that of the ape is of no significance in determining his relative position in the scale of being, this being dependent, so far as cerebral development is concerned, on the magnitude and power of the hemispheres. Here, however, we may see the Nemesis which, sooner or later, ever follows the indulgence of groundless prejudice

Had these eminent professors only contemplated the gorilla's cranium through the medium of phrenology, they would have seen at a glance that, whatever might be its basilar resemblance to that of man, its anterior and coronal diversity was enormous, implying the utter absence of all those intellectual and moral attributes, which are the especially distinctive characteristic of the human as contradistinguished from the brute type of existence.

And now, to bring this rather prolonged paper to a conclusion, What is man, that sole being on the moral and rational plane, to whom the earth has yet given birth? We have already, in a previous article, defined his place as the positive and aerial, the papilio and bird type of the mammalia, whereof the quadruped proper is the grub and caterpillar. And if so, are the quadruped to be regarded as, in any sense, the chrysalis stage, through which bruteness passes during its transformation into humanity? This is a much graver question than appears on the surface, for it involves the great principle of congruity between character and organisation, together with their relative position as cause and effect. If organic structure be simply spiritual force, ultimated into form on the natural plane, what manner or degree of this force was in operation for the production of an ape? Does his quasi-human form indicate a proportionate approximation to human intelligence? Coming down yet lower in the chain of causation, are we to regard the ape type as the ape brain effectually manifested through the osseous and muscular portions of the corporeal structure? Is the congruity as perfect, for instance, in this case as in that of the lion or the alligator, and if so, then what are we to say of man? Does his hand, even in its most psychical form, fully express the artistic and poetic power of a Phidias or a Raphael, a Dante or a Shakespeare? Nay, is even the mechanical ingenuity of an Archimides or a Watt appropriately ultimated in the most dexterous fingers that ever yet handled a tool? And, save in his lordly brow, what is there in the face or form of a Bacon or a Newton to indicate the profound depth and sublime vastitude of thought whereby these great masters of induction were so notably characterised?

We are thus once more brought in front of that great problem, the power of mind as the plastic force in organisation, and we may add the application of its principles to the races and individualities of man. If we regard the universe as the divine organism, then we must also look upon it as an instrumentality developed by the action and adapted to the uses of the Supreme. And admitting this, we must be equally prepared to regard every subsidiary organism, whether of the cosmic, telluric, vegetable, or animal type, as in a similar manner the instrumentality of a mental force, evolved in the process of its manifestation on the

material plane. Now this, the lowest plane of derivative being, exists, as a consequence of its comparative inferiority, pre-eminently under the conditions of time and space, so that its various organic forms demand duration for their effective evolution as spiritual symbols and instrumentalities. The question then here presented for our consideration is, Whether man has yet had adequate time for the full and effective evolution of his physical structure as an apt instrumentality and appropriate symbol of his spiritual power?

Perhaps in all its fulness and force, in its comprehensive vastitude and far-reaching consequences, this great problem is yet beyond us. We have scarcely the adequate data on which to base our conclusions; neither have we mastered the principles by which our reasoning should be guided. We can, at most, throw out a few guesses. The evidence on this subject is twofold; first, that derived from a comparison of the minds of men with those of animals, and that of the mind of superior with the mind of inferior races, and lastly, the mind of superior and gifted individuals with that of the mass in any given type; and secondly, that derived from a corresponding comparison between the corporeal structure of the different types of sentient and conscious existence. Now, granting that it requires time for any specially constituted and well defined type of psychic constitution to effectually ultimate itself in a perfectly apt and accordant physical frame, then we may presume that the earlier and simpler types of sentient existence are more effectually ultimated than the later and more complex. While, on the same principle, we must regard brutes as more effectually ultimated than men, and the ruder and earlier races of the latter as possessed of a physical type more in accordance with their mental constitution than the later and more refined.

The principle on which we come to these conclusions may be simply stated and can be readily understood. If the nervous system, according to the degree of its development, be the principally determining element of form and function throughout the animate scale, and if the degree of its development be the best index we possess of the mental constitution of an animal or a man; then it follows that any change taking place in the spiritual relations and psychic condition of an animate type, will, in impinging on the material plane, have first to become manifest in the nervous system, and through it attain to ultimation in the osseous and muscular portions of the organism.

Let us illustrate our meaning by a few examples. It is only necessary to glance at a thorough-bred horse to see that "the speed of thought is in his limbs." He exists principally for swift locomotion on the quadrupedal plan. With a nervo-fibrous temperament of the highest order, and with all that splendid

elasticity of muscle and delicacy of articulation which accompany it, conducing to a beauty of contour that strikes the rudest eye, this graceful creature, so ardent, intelligent, and courageous, has only solid hoofs for his extremities. In this direction he is more closed up from direct contact with the external world than the bear, the sloth, or even the ox. Now, one of the peculiarities of this case is, the geological record demonstrates that this speciality of the horse is of comparatively recent attainment, as if time had been required for swiftness, as a desire of the mind, to ultimate itself in an efficient corporeal instrumentality for its effectuation. In the existing species, not only are four out of the five digits absorbed, the middle toe with its nail, represented by the hoof, alone being left, but the ulna and radius, which in man and most quadrupeds remain distinct, are fused together, a similar solidification of the tibia and fibula of the hind leg being also observable. Now, as we ascend through the fossil horse, the hipparion and the hippatherium to the miocene and eocene geological periods, such specialities become less marked, until these equine peculiarities are lost in the general characteristics of quadrupedal organisation.

As a contrast to the horse we may cite the lion. Equally high-spirited, and, if possible, yet more courageous, his predominant purpose as king of the carnivora, is the destruction of animal life, whereto swiftness is but an accessory and a means. Hence his five-toed extremities, fully armed with their terrible and retractile talons, which are however, after all, but instruments for slaughter. They are solely his passions, and not in any measure his intellect ultimated. He has merely the *paws* of a beast, and not even by remote approximation the hands of a man. His extremities are pre-eminently combative, not constructive instrumentalities. He is armed for the fight, not equipped for cognition. He impinges on the outer world solely as a destroyer, and not, even by the faintest promise, as a creator—and hence, we may remark, his inevitable end is special annihilation.

We suppose it is almost needless to say that in both of the foregoing instances, it is the basilar portion of the brain which has been more especially ultimated in the contour of the limbs and the structure of the extremities. Let us now advance to a type in which the anterior lobe, or seat of the intellectual faculties, is coming into manifestation; we allude to the quadrumana. Here the extremities are truly prehensile, and although largely used for locomotion, in accordance with the requirements imposed by the arboreal environment of this type, they are, nevertheless, not merely the agents of impulse, but also in an advancing measure the instruments of intelligence, principally, however, on the perceptive plane, their predominantly directing

influences being cunning and curiosity. In conjunction with this, however, they have two other functions; they are the agents of alimentation and affection. The monkey, as a frugivorous animal, plucks the fruits which are his appropriate food, and conveys them to his mouth with his hands, an attribute which, however, he shares in common with the squirrel, although it may be less emphasised in the latter. While his female nurses her young in her arms, and in strict anatomical accordance with this, the mammae are solely thoracic in position. This wide separation of the organs of lacteation from those of reproduction, is of immense importance as a symbol of grade in the scale of being. It shows that the sphere of affection is being separated, as by "a discrete degree," from that of passion and impulse. Such an ultimate separation was doubtless involved in the fundamental idea of a mammalian type, but it demanded time and many successive gradations of organic development for its full and effective evolution.

We thus see that the quadrumana, even when contemplated symbolically, are, as the simplest observer might conjecture from the rude semblance of their form to the human type, the faint adumbration, the dim promise of man, the coming event casting its shadow before. But, as might be expected, the shadow is very inferior to the substance. Let us, however, distinctly understand that the gulph which now separates the bimana from the quadrumana is the slowly attained result of countless millenniums of separational development. The lowest men, if not the highest apes, have long since perished, and the lower races are still perishing, their ultimate extinction being simply a question of time. Having, however, already spoken of the place of man in the scale of being, as the solely rational and only responsible form of conscious existence yet developed on the earth plane, we may without farther preface, pass at once to the symbolism of his form and functions.

HISTORY OF A SPIRITUALIST.

BY LEON FAVRE.

(Concluded.)

After three years' experience, I came to the conclusion that there was an intelligent power independent of us that could communicate with us. Its existence appeared satisfactorily proved to me by its intelligence and its independent nature; the former quality could not be denied, since I had received information on subjects which I had never had the opportunity of becoming acquainted with, and which could not therefore have been furnished by myself; while the latter was equally established by the remarkable spontaneousness of the communications, the seeing in the future, and the complete

refutation of my ideas which until then had seemed to be founded upon truth. This independence was also shown in the mode in which I was impressed. I purposely avoided thinking what the answer to a question might be, thinking of another matter entirely, when suddenly the phraseology and subject would be given me. My hand wrote with a rapidity that no short-hand writer could keep up with; and in all the long pages written, nearly as quick as thought, there was never a word or a phrase to alter. Sometimes I could get nothing, notwithstanding my ardent desire; sometimes all impression suddenly ceased in the middle of a phrase. This sudden departure of the influence, both at the table and from the brain, is an every-day occurrence, when neither prayer, concentration of mind, nor magnetic chains are of any avail. It manifests itself when and how it chooses, nor has one any power to make it remain unless it thinks proper. As a writing medium, I was its tool, and my will was powerless to constrain it.

After three years of mediumship, my brain ceased to be impressionable, and my arm to feel the magnetic possession, and I ceased to be a writing medium; my imagination, my will, my magnetic power, have not diminished; and although my faith is firmly established, I no longer feel any influence—my brain belongs to myself alone, and my arm never moves. If the impressionable nature of my nervous system was this sole cause of this phenomenon, the constant tendency of my mind to investigate, with a growing conviction as to the spiritual nature of these things, one would think, would dispose my faculties to develop. But nothing of the kind. How is this? The different explanations given by those who deny the possibility of communications with the invisible world are certainly more difficult to understand and much less simple than the spiritual theory.

I do not believe in miracles. The phenomena which have been so called have been effected through unknown laws; the miracle disappears as soon as the law is understood. There is no such thing as supernatural, there is only the unknown, which it is our business to discover. It was clear to me that the laws that governed the phenomena of the table were the same that influenced writing mediums. The deprivation of the faculty which I had possessed was an incontrovertible proof to me that I *had* possessed this faculty.

When I came to Paris I had an opportunity of witnessing manifestations of another description—it was the rapping; hitherto, I had only witnessed the tilting. The system is now so common that it is needless for me to explain it. I will only remark that it is very curious and interesting to hear the spirits imitate the sounds of the saw at work, the railroad, drums beating, &c. I have not been present at the Davenport seances, but I have witnessed similar manifestations which led me to believe in the possibility of such phenomena as theirs being genuine. It must be confessed that they met with little fair play in France, where they were condemned at once as charlatans, without any calm investigation of

their claims to mediumship taking place. An old major of the First Empire, M. Dufare, was interested in Spiritualism. He found in his own house two children, the eldest of which was only ten years old. They sat round a table of four feet square, without a drawer. I tied their two hands together in such a manner that they could not possibly undo them, and put them under the table with a light cloth over them. I watched them attentively; neither of them moved in the slightest degree. After about five minutes one of the children exclaimed, in a soft voice, "It is done," and upon taking off the cloth, I found all my knots undone. Then they were tied up again (not with so many knots as I had made, but in such a way that they could not move) by some invisible power. It was clear to me that the children did not tie and untie themselves. What was, then, the power that performed this phenomenon? It seems to me that neither imagination nor electricity would be capable of doing it. It was necessary to have recourse to an agent. This necessity was proved to me by all the seances at which I had assisted, and this agent must have had faculties similar to ours. Everything showed that he was in the full enjoyment of free-will, independence, and intelligence. But what is this power? Neither Kardec, Pierart, nor the Americans have given a solution of this problem, that experimental science can ratify. In my opinion, man can only receive truth in proportion as he is able to receive it.

An important fact struck me; it was the contradictory nature of mediumistic writings. Spirits signing the same name made assertions entirely opposite. One would think that all the opinions, passions, and extravagances of humanity were represented in these confused extra tomb communications. It was utterly impossible to extract from these contradictory teachings the elements of a science, a doctrine, or a dogma. M. Kardec has endeavoured to construct a formulary and place a chief corner-stone. But if he has many followers in France and Italy he has almost the whole of America and England against him. Thus we can come to no conclusion. But with all this general disagreement, there is one affirmation which seems universally the same without exception. All who speak by tilting, rapping, or writing, are unanimous in saying, "*We are the souls of those who have lived.*" There is nothing doubtful or contradictory about this; here there is a constant testimony that has never varied for fifteen years, and which is to be found in every part of the entire globe; and as a proof of its genuineness, those powers have come of their own accord, and made the mediums write in a hand unknown to them, purporting to be the writing of a child or departed husband of some one present, speaking of matters known to no one else. Such demonstrations as these, one must admit, are well calculated to comfort a mourner for the loss of a dear friend; for the great grief we feel at the loss of a beloved one is in the fear of never meeting again.

In short, it seems to be the earthly life, with all its interests, caprices, and sentiments, which is still carried on invisibly around us, being an exact counterpart of the visible side which appears to us. It

appears to me that such an unanimity of affirmation with regard to these phenomena, ought not to be disregarded by us. When we have satisfied ourselves, that the hallucination, credulity, and effects of imagination theory, adduced by superficial or partial observers, is annihilated under the pressure of a conscientious examination—when we admit the probability of the existence of a power living and acting so much like ourselves as to afford a proof of the continuance of life beyond the grave—it behoves us, I think, to inquire whether at least a revelation from the other world is possible.

THE MAINSPRING OF CREATION.

WHAT is Love? As love has a myriad different forms, no definition thereof is likely to be quite satisfactory to any mind; but as love, in some shape or other, is the motive power in every action, in its analysis it will probably be found to possess certain characteristics very generally recognisable.

In the purely material world, that which appears to be the source of movement is the mutual attraction which bodies exercise upon each other, whether they be two drops of water, separated by the one-thousandth part of an inch, or planetary bodies millions of miles asunder. The force of attraction is exemplified in a more striking manner by the influence of the magnet, because this is a less universal force, and seems to bring us one step nearer to individual volition.

Passing from the mineral to the vegetable kingdom we meet with a variety of forces in operation, which need not be particularised. Suffice it to notice the curious tendency of certain plants to seek support from others, the instinct which makes the mistletoe twine around the oak, and the clamberous pine to clasp with its tendrils the friendly branches of the elm. We may observe, too, the power of choice which plants display in fixing on suitable habitats, the sense of satisfaction evinced by the flower when it expands its petals to the genial rain or sunshine, and the feeling of repulsion with which it closes them on the approach of frost or parching heat. In these phenomena the principle of attraction appears to bear a faint resemblance or analogy, at any rate, to the action of individual affection.

Rising one step higher we arrive at the animal kingdom, separated from the vegetable by scarcely perceptible boundaries, the chief distinction being the power possessed by the animal of assimilating food. The prime motive agency in the animated creation is *appetite*, in its various forms, such as the impulse to destroy in order to support life, and the instinct of attraction towards another of the same species, in order to part with exuberance of vital energy, and so perpetuate the species. Immediately resulting from the conjugal is the parental instinct, which impels to the preservation of offspring; and here animal instinct, passion, and affection melt

imperceptibly into that highest attribute of humanity—personal, rational, self-sacrificing love.

The primary element of the conjugal instinct in irrational animals is undoubtedly sensual gratification. But it is not entirely made up of this; witness the endearments and delighted companionship of domesticated animals of opposite sexes, at seasons when the strictly sexual instinct is either entirely dormant or quite in abeyance. The parental instinct is, after a short time, accompanied with very little sensual gratification, but still it continues, though in diminished force.

To what, then, should we attribute the love—we reach this attribute at last—whether of a skylark or a polar bear, for its mate and offspring? Chiefly, it would seem to be, the pleasurable sensation attending the exercise of sympathetic emotions.

Moreover, the principle fully developed will be found to account for almost every form assumed by human affection, from the mere animal passion to that so-called form of love which has been well denominated “enthusiasm of humanity.”

The most mysterious phase of human love, that existing between the sexes, is certainly of a very complex nature. In the uncultivated, it approaches very closely the sexual instinct of the brute creation. In persons of highly nervous organisation, however, it not only attains the highest range of intellectual energy and delight, but also contributes more than any other agency either to the ruin or the perfection of the character. Explanations of a large portion of its mysteries, its depravity, or refinement, is contained in that same pleasurable emotion which is the result of intellectual, moral, or physical sympathy; and if a refined sympathy is the source of the highest joys of love, the same principle should be the corrective and cure of low indulgences, of selfish passion. Sympathy should be so genuine and deep as not to tolerate trifling with woman's nature to her grievous injury.

S. E. B.

We should be sorry, to raise hopes which, after all, may not be realised, but there seems to be just a possibility that the Devil is dead. The *New York Herald* says that some workmen at Mooresville, Indiana, in making an excavation, have dug up a skeleton, well preserved, corresponding to the human skeleton in all its respects except that the forehead is villanously low, with two horns curved backwards. The arms are of unusual length, and the spinal bone terminates in a tail, of which about a foot in length still remains. If the Devil is no more, and this is his skeleton, he has been treated with some injustice. His death has certainly not put an end to crime on this side of the Atlantic; and either we have attributed too much evil to the instigation of the deceased, or, perhaps, only the American Devil is dead. For, unless all the views of the Devil which are popularly entertained are devoid of foundation, he is not only alive in Europe at the present moment, but, if possible, rather more active than usual.

AN EXTRAORDINARY SPIRIT STORY OF THE
FIFTEENTH CENTURY

MICHELANGELO BUONARROTI A BELIEVER IN SPIRIT COMMUNICATION.

It can be no matter of doubt for the student of spiritual philosophy that all truly great men have been and are inspired in the conception of the works that give them fame. Classic Greece and Rome showed their belief in this, by calling their bards *prophets*; whilst all ages have ever distinguished their most famous artists, poets, and writers with the epithet of inspired. And, indeed, from Homer to Tennyson, from Praxiteles to Canova, and from Apelles to Raphael—all men of great genius give evidence in their works of the source whence their ideas flow. Dante's "Commedia," from beginning to end is nothing but inspirational Spiritualism, even to the description of a seance, as in these lines (Canto ix. verse 23):—

"'Tis true, aforetime I have gone this track.
By fell Erichtho* conjured down below,
Who to their bodies† calls the spirits back."

But most conspicuously does Dante show his intuitive Spiritualism, by constantly representing the spirits in all spheres anxious for a continuance of intercourse with their friends in the flesh. (See canto vi. ver. 89; canto xv. ver. 119; and canto xxix. ver. 193.) Tasso's "Gerusalem" is not less replete with spiritual philosophy. How familiar to the spiritualist this explanation of the *modus operandi* of the spirits to make themselves visible to us. Speaking of the angel messenger who appeared to Godfrey, the poet says:—

"In form of *airy* members fair imbarred,
His spirit pure was subject to his sight."

although the above is far from a correct translation of the Italian, the literal rendering of which would be—

"He (the angel) surrounded his invisible form with air,
And rendered it subject to mortal sense,"

which is the well known theory, that the spirits take from the atmosphere all the chemical elements necessary for the clothing of themselves into visibility. Of Shakespeare and Milton not a word need be said in England to show that they were innate spiritualists. But apart from their works, the history of all great men amply proves that they were not, as a rule, disbelievers in the immortality of the soul, or in the possibility of spirit communion. It is only the mediocre scientists, physicists, and chemists, who, like Æsop's frogs, try to inflate themselves into philosophers and thinkers, and deride the idea of immortality, making us spiritualists smile at their half-hour's investigation and boisterous denials.

Michelangelo Buonarroti, the inspired mind, who excelled at the same time as a poet, a painter, a sculptor, and an architect, for whose quadruple manifestation of genius was by his contemporaries

* Erichtho, a Thessalian sorcerer, i. e., a medium.

† To their bodies, or near to their dead bodies.

surnamed "the four-souled man," and whose work bears the impress of spirit hands—Michelangelo could not but be gifted with instinctive Spiritualism. This is demonstrated by his behaviour in a wonderful spirit apparition, of which he happened to be cognisant, in the year 1495, when he was but a youth. Ascanio Condivi, the historian, gives an account of it in the biography of Michelangelo,* who was his intimate friend, and from whose lips he had the story. Here is the narrative of Condivi, which I translate, regretting, through my imperfect knowledge of your forcible idiom, my inability to reproduce it in the terse and vigorous language of the original:—

"There visited the house of Peter de Medicis a certain man, named Cardiere, much liked by Lorenzo the Magnificent (father to Peter), on account of his marvellous *impromptu* singing on the lyre. This man being a friend of Michelangelo related to him a vision he had had, and which was as follows—That Lorenzo de Medicis had appeared to him clothed only in a black and torn robe over his naked skin, and had commanded him to tell his son Peter that he would shortly be driven from Florence never to return to it again. Peter de Medicis was so insolent and overbearing, that neither the goodness of his brother the Cardinal John,† nor the courtesy and humanity of his other brother Julian, could counteract his many vices, which made him hateful to the people. Michelangelo strongly advised Cardiere to obey the commands of the spirit of Lorenzo, and to inform Peter of this vision; but fearing the anger of that violent prince, Cardiere dared not. A few days after Michelangelo, being in the courtyard of the palace, beheld Cardiere coming to him terrified, who told him that Lorenzo had again appeared to him the previous night, clothed as before; that he (Cardiere) was at the time wide awake; and that the spirit had given him a severe blow on the face because he had not related to Peter the apparition, and given the message. Michelangelo then spoke seriously to Cardiere, reproved him for his hesitation in delivering the spirit-message to the Prince, and said so much that Cardiere took courage and started on foot to Careggi, a villa of the De Medicis, about three miles distant from the city. But when he was nearly half way, he met Peter, who was coming to Florence. He stopped the Prince, and recounted to him all he had seen and heard. Peter ridiculed him, and, pointing him out to his minions, they scorned and derided him; and the Prince's chaplain, who was afterwards Cardinal of Bibbiena, said to him, 'Thou art a fool. Who thinkest thou that Lorenzo likes best—his son or thee? If his son, would he not rather have appeared to him than any other person?' Thus mocked and mortified, Cardiere was left on the road by the party who galloped past laughing.‡ On his return to Flo-

* Rimee lettere di Michelangelo Buonarroti. Firenze: G. Barbérta. 1860.

† Who became afterwards the celebrated Pope Leo X.

‡ And a lucky fellow was Cardiere for not having his head split open by the sword of the Prince, or by the sword of the chaplain!—(n. Translator.)

rence, he related to Michelangelo what had happened, and again spoke so emphatically of the vision that the latter believing it to be perfectly true, and fearing some public calamity was at hand, he left Florence two days after with two artists, went to Bologna, and from thence to Venice, for safety. But, in a few days, for want of money (for he supported his companions) he was obliged to leave Venice for Bologna, where he met with the following adventure. There existed in that city at the time of the Governorship of Messer Giovanni Bentivogli, a law, exacting that whatever stranger came there should be compelled to have applied on his thumb nail a large seal stamped in red wax. Michelangelo having inadvertently entered the city, without submitting to this formality, he was conducted with his companions before the magistrate, who condemned him to pay the fine of fifty Bolognese lires; but he not having the means of paying this heavy fine, Messer Gianfrancesco Aldovrandi, a Bolognese gentleman, and one of the sixteen magistrates, knowing him to be a promising sculptor, interposed, and he and his companions were liberated. Messer Aldovrandi then invited him to his house, but Michelangelo thanking him, excused himself, saying that he had two friends whom he could not leave, and that he did not wish to intrude them on his hospitality. To which the gentleman jocosely replied—‘I will also go with you on pleasure through the world, if you will defray my expenses.’ But having persuaded Michelangelo to leave his companions, he complied with his wish, and giving them the little money that remained, went to live with his generous friend. A few days later the news arrived at Bologna that the house of De Medicis, with all its partisans, were driven from Florence, and shortly afterwards came for refuge to Bologna, taking their abode not far from the house where Michelangelo was staying. Thus Cardiere’s vision, or diabolical delusion, or whatever it might be called, was verified—a truly marvellous thing, worthy of being written, and which I have narrated exactly as I heard it from the lips of Michelangelo. From the death of Lorenzo the Magnificent (1492), to the expulsion of his sons from Florence, about three years elapsed; and Michelangelo was then between twenty and twenty-one years of age.”

This is the remarkable story, so instructive in every sense—instructive especially in this, that had Michelangelo belonged to the shallow-brained tribe of *superior* disbelievers, he would have called Cardiere an idiot, ridiculed his marvellous vision, remained in Florence, been most likely involved in the massacre (and many a scoffer has thus suffered) which reddened Florence at the expulsion of Peter de Medicis, and the world would never have possessed or beheld those master works of art which render Buonarroti’s name imperishable. Such apparently slight things are they which rule the world, and impress themselves indelibly on the memory of thinking men.

G. DAMIANI.

Clifton, 15th October, 1870.

THE BENEFICENCE OF DEATH.*

BUT it is not for any of us to decide how or when we may be called hence. Death can never be truly said to be untimely; for it is a natural event, dependent upon certain physiological conditions. The pulpit, indeed, solemnly admonishes all to be prepared for it; but it would be just as reasonable to talk of being prepared for seed-time or harvest, for the rising and going down of the sun, or for any other of the operations of Nature. No special preparation is needed in the one case more than in the other. It has no moral or religious significance whatever. It furnishes no motive to moral restraint on the one hand, or moral obedience on the other. It is not "a mysterious dispensation of Divine Providence," in any instance. It is not a change to be dreaded, or a calamity to be deplored, but in itself is as merciful and beneficent, as natural and indispensable as any other divinely ordered occurrence. It is not therefore to be met with any special resignation; for that implies something to be viewed as a hardship or an infliction, from which we would save ourselves if we could, and is a direct impeachment of Divine Wisdom and Love. "The mountain falling cometh to nought, and the rock is removed out of his place." Whatever is mortal must be subject to the laws of mortality. "Can a man take fire into his bosom, and not be burned?" Let this suffice:

"Life is real, life is earnest,
And the grave is not its goal:
'Dust thou art, to dust returnest,'
Was not spoken of the soul."

Nor, turning to the scriptural record, was it spoken of the body as a consequence of Adam's transgression; for it reads:—"And unto Adam he said, 'In the sweat of thy brow shalt thou eat bread, *till* thou return into the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'" To say that the dissolution of the body is the result of man's disobedience is as irrational and illogical as to say that man's disobedience is the result of the dissolution of the body. Some years ago a very good woman gravely assured me that she should never die, because she had attained to sinless perfection; but in due time she died nevertheless. Does not the Christian world affirm that Jesus was sinless and impeccable? Yet he yielded up the ghost more quickly than either of the malefactors with whom he was crucified. For John says, "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs." But how could an immaculate being die, and die so easily, if death is the consequence of sin? Away, then, with all childish fears, and unmanly lamentations concerning what is purely natural!—away with all priestly and clerical teaching as to its being either a mysterious dispensation or an inherited curse! Away with all doubts as to its imperative necessity and estimable advantage!

* Extract from Wm. Lloyd Garrison's address at the funeral of Henry C. Wright.

Away with all traditional and educational training whereby we are taught to regard as a calamity that which is mercifully designed for all mankind, and which includes all, as the heavens cover the earth or the waters the sea! Away with the monstrous dogma that this earth-life, which is but a span long, covers man's entire probation and determines his fate to all eternity! As if the dear God, who causes His sun to shine on the evil and the good, and His rain to fall on the just and the unjust, is any less merciful and long-suffering towards his erring children in another sphere of existence than this! As if there were the slightest change in the relations of the departed to Him, or in His feelings towards them! Through divine wisdom and infinite benevolence, there is a "time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; and to everything there is a season, and a time to every purpose under heaven. Whatsoever God doeth, it shall be forever; nothing can be put to it, and nothing taken from it. That which hath been is now; and that which is to be hath already been. All go unto one place; all are of the dust, and all turn to dust again. One generation passeth away, and another generation cometh; but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

In presenting these views of the event which has brought us together, I am stating them not merely as my own, but as those emphatically of the beloved friend who is not here, but risen. Less than this I could not refrain from saying; less than this he would not desire me to say; could he speak audibly to us on this occasion, he would affirm with the poet—

"There is no death : what seems so is transition—
This life of mortal breath
Is but the suburb of the life Elysian,
Whose portals we call death."

Looking at the universe, in all its sublime manifestations, he could joyfully exclaim: "How manifold are Thy works, O Lord! in wisdom Thou has made them all. Let everything that hath breath praise the Lord!" Come life, come death, His will be done!

I am sure that his feelings respecting life and death are excellently delineated in the following graphic lines by Mrs. Barbauld of England:—

"Life! we have been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear.

Then, steal away, give little warning;
 Choose thine own time;
 Say not, 'Good-Night'; but in some brighter clime
 Bid me 'Good-Morning!'"

No, beloved friend, faithful colaborer, translated spirit, in accordance with this injunction and on this occasion, I will not say to thee Good-Night; no, not Good-Night; but rather, because thou hast risen to a brighter day and a nobler night, I will exultingly bid thee Good-Morning; congratulate thee on thy change of sphere, and commend thee to the companionship of angels and the spirits of the just made perfect. But wherever thou art in the universe,

"Still all thy song shall be,
 Nearer, my God, to Thee,
 Nearer to Thee!"

ANGEL PROMISES.

BY MRS. EMMA SCARR LEDSHAM.

OH when the sunset furls her golden banner,
 And daylight fades away,
 When planetary hosts rise on our vision,
 When flows the milky way,
 Lighting the heavens like an arch of glory,
 Come, love, to me, I pray;
 And I will tell thee of a rare existence
 Beyond death's heritage,
 And read to thee what Truth herself hath written
 From a celestial page,
 And show thee wonders yet unthought, undreamed of,
 By mortal bard or sage.
 When unobscured thy heaven-directed vision
 Pierces the walls of space,
 And unrestrained thy soul with mine may wander,
 What pathways we will trace,
 Leading to Nature's beautiful recesses,
 Replete with every grace.
 There we will open Nature's mighty volume,
 And I'll unfold to thee
 Whate'er thou comprehendest not, oh, loved one,
 Of its imagery;
 For it is full of deep and hidden meaning,
 To which is found no key.
 But we explain it as we understand it,
 (What more can any do?)
 We are immortal teachers of the mortal,
 Whose fleshly eyes but view
 A pigmy sandhill where we see a mountain
 Uprear its crest of blue.
 Heaven is within you and around you, dearest,
 Its angels hear you call,

But well we know that from your spirit's eyesight
The blinding scales must fall
Ere you can grasp at will the great creations,
Or the exceeding small.

Believe us, you have but a faint conception
Of what yourself contains—
Or the great orb that holds you to its bosom
By strong material chains;
Or the dense atmosphere that surges round it,
And your control disdains.

The meanest weed your feet have crushed in passing
Along the dusty road,
The (to you) loathsome reptile which you start from,
The worm beneath the sod,
Have all of them enstamped upon their natures
The sacred seal of God.

We need not tell you this of birds and flowers
Whose beauty you adore,
We need not tell you this of stars and rainbows,
For oft to them you soar,
And at your poet's font of fervent feeling
Baptise them o'er and o'er.

These have developed to external glory
For us: we have no need
To bid you love them, and be glad in loving,
And yield them ample meed
Of praise! then let us turn our gaze dispassioned,
To reptile, worm, and weed.

Even they, my love, were fair to thee in childhood,
Before thine infant eyes
Were taught by prejudice to *loathe* and shun them.
Ay, there the secret lies!
The teachings of the *elder* mould the *younger*—
Then should the first be wise!

Nature makes no distinction 'mong her children,
They all draw from her breast
The nourishment they need, and all in garments
Most suitable are drest;
Then why with hate, or fear, or scorn, should any
Look down upon the rest?

Worlds within worlds, and worlds still worlds sustaining,
This is the golden rule
Of Nature everywhere; and still she urges:
No longer play the fool—
Be taught no more by Prejudice and Folly,
But go to Wisdom's school!

FEMALE STUDENTS IN THE UNIVERSITY OF MICHIGAN.—There are now sixteen ladies studying in the Medical Faculty of the University of Michigan, twelve in the Arts Faculty, and one as a law student. One of the ladies studying medicine there writes, "We have lectures in the morning from nine to twelve; then soon after one we go to the laboratory and work till four, then a lecture till five, and study in the evening."

A UNIVERSALIST MINISTER ON SPIRITUALISM.

In the August number of *Mumford's Magazine*, a Universalist journal, I find a discourse on Spiritualism, which I wish could be read by all. After a lengthy and sound argument on the fact of spirit-communion, this minister says:—

“But to the great truth of spiritual communion there is a practical bearing of the highest importance. A momentous interest is given to our whole earthly life by the thought that it is passed in the presence of the great spiritual family. With what fulness and emphasis do the words of the apostle roll in upon the soul: ‘Seeing that we are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.’ The cloud of witnesses! Do they, indeed, behold us? Can we bear their inspection, and willingly remain unworthy of their esteem? Can we cherish the thought that they are with us, and yet harbour principles and pursue habits from which they must turn with loathing and disgust? Our friends who have gone from us, in the strength of their affection, could perhaps see no fault in us. Our parents, it may be, were blind to our failings; our children looked up to us with unmingled reverence, as if we had been the incarnation of every virtue, but the scales have now dropped from their eyes. They see no longer ‘through a glass darkly.’ They know us as we are. ‘Have we fallen in their esteem?’ Do they find us less worthy of their love than they used to think us? Do they look upon us as less their companions and fellow disciples than they were here? Can we bear the thought? To realise it must instantly destroy our happiness, and disrobe life of all its beauty. ‘Oh, let us then cut off all sources of alienation and disappointment on their part; let us not break fellowship with them by so living in negligence and sin, that they must often avert their eyes from our unprofitable lives to the eternal throne in pitying intercession for us.’ For if anything can give our departed friends uneasiness, or awaken in them a pang, it is not our sicknesses and necessary sufferings, but our follies and sins. The possibility of spiritual communion, therefore, if properly entertained, must have a sanctifying influence upon the whole tenor of life; for deep conviction of lofty spiritual truth is a powerful incentive to duty, and lends a vigorous impulse to religious effort.

“We all need sympathy. We cannot live without it; and a profound realisation of God in the soul, and of spiritual nearness and responsibility, is calculated to quicken aspiration, and advance us onward to the attainment of a true and pure life. To know that the dear God sympathises with us in all our distresses, and throws around us the shield of his mercy, is a most consoling, a most comforting thought; but to realise almost as intimate a sympathy with our dear ones gone from us, sweetens—oh! how greatly—the cup of sorrow, and peoples the seemingly vacant space with angels. True, we *seem* to be alone, but we are not. As the prophet saw himself, so are we guarded and garrisoned about with a heavenly host.

“Do I address a bereaved parent? As you shiver and quail beneath the blow that left you childless and in despair, can you not find consolation in the conviction that those you mourn are not wholly taken from you—that the path of return is not utterly cut off?”

How different this to the harangues usually indulged in by pulpit orators! How true it is! How sound its philosophy! No one realising the presence of the dear departed, who are trying to aid them to live truer and better lives, can indulge in sin as before. I did not, however, quote this so much to make a point on the moral tendency of Spiritualism as to show the tendency of liberal minds, not only to look at the facts, but to investigate the natural consequences of taking hold of them.—MOSES HULL.—*Present Age*.

TESTIMONY.

569

TESTIMONY.

I MERELY mean to say what Johnson said,
 That, in the course of some six thousand years,
 All nations have believed that from the dead
 A visitant at intervals appears.
 And what is strangest upon this strange head,
 Is, that, whatever bar the reason rears
 'Gainst such belief, there's something stronger still
 In its behalf, let those deny who will.—*Byron.*

That the dead are seen no more I will not not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears.—*Samuel Johnson.*

If the "spiritual writing manifestations are a delusion, they are getting to be something more—something approaching a very ingenious, persistent and unscrupulous attempt to palm an utter fraud upon the credulous, by men of rare power and genius. Either the manifestations are of the general nature that they claim to be, viz., those of other than incarnate intelligences, or they are the result of a studied deception, and guilty collusion, unequalled in the world's history.—*Dr. Holland.*

Mr Foster has had a most successful professional trip (as a "medium") to England. His portfolio is filled with letters from such persons of genius as Bulwer, Tennyson and Dickens, and such persons of rank as the Duchess of Sutherland and Lady Mary of Cambridge. We have been present at several of his sittings, and have seen positive miracles of his doing, in the way of moving furniture without putting a hand to it, and interpreting all sorts of impossible riddles.—*N. P. Willis.*

THE doctrine of departed spirits returning to visit the scene and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime. A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect even in our most secret moments, from the idea that those we once loved and honoured were invisible witnesses of all our actions.—*Washington Irving.*

EMMA HARDINGE AS A WOMAN.—Independent of her spiritmasters, of whom she speaks with due humility, which falls like a graceful mantle over the minds of the truly great, she is an honour to her sex, while she excels them. Who of us that have crossed palms with this inestimable woman does not feel

"A perfect woman, nobly plann'd,
 To warn, to comfort, and command"—

who now, as in the past, extends to the friendless a helping hand, that mantle of charity with which she so lovingly enfolds poor erring humanity, answering them in responsive, dignified sentiments of her own, from out a halo glory with which the angels environ her? And while I pay this tribute to a noble woman, I will say, "God bless Emma Hardinge!" We thank the divine sources from which all blessings flow, for that responsive channel provided in Emma Hardinge.—A SISTER, ERNEST.—*American Spiritualist.*

A RECENT WORK BY A. J. DAVIS.*

IN the course of this volume of *Human Nature* we have given several articles on that great phenomenon of modern times—Andrew Jackson Davis, clairvoyant and author. This we have done to illustrate the capabilities of the human spirit, and in some degree to inform man of his powers, many of which are as yet in a rude state of development. The work to which we now refer is a record of some of the most memorable experiences in this wonderful man's career. It begins with his boyhood, and passes over many years of his life indicating the development of his faculties at various times. It is a valuable study to the searcher after the more occult facts of man's existence, giving as it does much valuable material ordinarily very difficult of attainment. The volume concludes with a narrative of the most fascinating description, illustrating the powers of animal magnetism over the human organisation, and the influence of organic inharmony on the mind and temper. Through the kindness of the author, we are enabled to present the readers of *Human Nature* with a few dozen copies as a New Year's memorial at a nominal price. We need not occupy space in recommending this work, as we have not a sufficient number at command to supply all who will be desirous of possessing it.

PSYCHOLOGICAL PHENOMENA.

SPIRIT COMMUNICATIONS GIVEN BY "DIRECT WRITING."

THESE messages were given at various *séances* at which Mrs. Everitt was medium. The "direct writing" is obtained by placing paper and pencil on the table. The light is extinguished, and in a few seconds the writing is found on one of the pieces of paper. A peculiar ticking sound is heard during the time in which the writing is being transferred to the paper. It is understood not to be written mechanically with the pencil, but to be prepared from electric properties of paper and pencil floating in the air, and thence photographed or electro-deposited on to the paper. Clairvoyants have repeatedly seen this process at work, and spirits have, under other circumstances, given explanations in accordance with these views.

At a *séance* held at Mr. Everitt's on September 22, 1870, the spirits desired the following portions of Scriptures to be read:—Job iv. 14 to 17; Ezekiel viii. 3; Daniel viii. 15 to 19; Daniel ix. 21; Daniel x. 5 to 19. The following piece of direct writing, containing 313 words, was given in eight seconds, in the presence of about a dozen persons:

"Nothing exists in the mind of man, and nothing proceeds, or can

* Memoranda of Persons, Places, and Events—embraces authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance, Spiritualism, also Quotations from the Opposition. By Andrew Jackson Davis. With an appendix, containing Zschokke's Great Story of "Hortensia," vividly portraying the wide difference between the Ordinary State and that of Clairvoyance. Published at 7s. 6d. Offered to the Purchasers of *Human Nature* for this month at 3s. 6d.; post free, 3s. 11d.

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OF

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P R E F A C E .

WITH this number we close the fourth volume of HUMAN NATURE ; and have only a few words to say indicative of the tenour of its contents, and the current of events during its compilation. We revert, with some degree of satisfaction, to the fact that, through the year, our free platform has been freer, if possible, than ever. In the series of articles on "the Philosophy of Re-incarnation," by Miss Anna Blackwell, we have ventured to present to English readers a form of thought entirely new, and even opposed to their prejudices. This we have done without in any way indicating whether we believe or disbelieve the doctrine therein propounded. That we consider it a subject worthy of being acquainted with, we have fully shown by the publication of these erudite papers. But at the same time, we desire that no reader should, without investigation, accept any statement, or philosophy, merely because of its appearance in our pages. Our object is to individualise our readers, and challenge their powers of intellect, rather than lead a sect of blind devotees.

The breadth and perspicuity of the articles by Mr. J. W. Jackson, the readers of this magazine have, from the first, learned to appreciate ; but the manner in which he treats the great question of Organic Being, must commend itself to all minds as being suggestive and instructive.

In the section devoted to Phrenology, we have endeavoured to point out, by the analysis of worthy men, the law of relationship which exists between Character and Organisation.

Of Psychological Phenomena, we have presented some of the most wonderful and thought-stirring that have been recorded in the history of the movement called Modern Spiritualism. That we have been able to do so much, the warmest acknowledgments of our readers are due to the ladies and gentlemen who have so devotedly contributed the matter which crowds our pages. Be it understood, that the production of this Magazine is a "labour of love." The writers give their services freely—"without money and without price," while its publication has been a loss to the editor from the beginning. It is offered to humanity as a contribution to the great work of progress; and it is encouraging to know that its aid is, from year to year, being more appreciated.

Progressive Library and Anthropological Institution,
15 Southampton Row, London, W.C.
December 1, 1870.

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proceed thence, but what is primarily derived from God, the universal Creator. Man is only a medium; it is allowed to him to seem to himself as though he invented, but whatever he invents is in real truth no more than the extending by him into a material shape of some principle or prompting infused into his understanding from the spiritual world, or spirits around him. Hence are derived all the elegant designs and fabrics of the architect; all the exquisite products of mechanical skill; all the ingenious contrivances which mitigate pain and promote human solace and happiness. The benevolent and unceasing activities of omnipotence are their divine, though hidden, genesis; for God is not to be regarded as having merely made the world, but as making it; not merely as a creator who was, but who is. Scientific and mechanical inventions are put into men's minds, just as all good desires, thoughts, and inventions, are primarily received from God, through Him to bright intelligences or spirits who are always around man—in fact, are part and parcel of himself or yourselves; therefore your thoughts, ideas, and inventions, appear to be your own—are in reality your own because they are a part of yourselves, inasmuch as you are a medium for their influxes; just as your body is a medium for your spirit to move and act in your material world. But it is only in your probationary state of existence in the material world that you so require their help and assistance. When you break the shell, throw off the husk, you come forth a whole being, self-sustained, and then perform the offices for other beings left in the natural world that have been given to you; and by that means all live a life of uses hereafter."

The following account of another séance is thus reported by a gentleman who was present:—

"To the Editor.

"SIR,—Having witnessed some of the most striking manifestations at a *séance* held at Mr. Town's, 32 Lloyd's Row, St. John's Street Road, on Sunday October 30, I feel it due to the cause of Spiritualism that they should have publicity; and if you think them worthy of a space in your journal, they are at your service.

"Having received an invitation, my wife and I joined a party of friends at the above address. There were seventeen persons present—six of them were my own personal friends. After the usual form of opening the *séance* with reading, singing, and prayer, several mediums were used. The principal medium was Mrs. Everitt, 26 Penton Street, Pentonville. The room was darkened at intervals, some of the mediums saw spirit forms, but what I considered the most striking and satisfactory phenomena, were the star-like lights, visible to all, varying in colour. For myself, I can attest it was no optical illusion. During the progress of the *séance*, the most delightful perfumes were wafted through the room. However wonderful this may appear in itself, it bears no comparison with what took place after. A blank sheet of paper was placed upon the table, having been examined and initialled by one. The room was again darkened, and in about six seconds the paper was covered with about fourteen or fifteen lines of closely-written matter—a copy of which I enclose. It has been my privilege to witness many wonderful manifestations, but never have I received a more con-

clusive evidence of the presence of the spirit-world than on this occasion. I am fully convinced there was no contact or collusion, and as a mark of good faith I enclose my card.—I am, sir, yours truly, J. A.

“George Inn Road, November 15th.”

This is the message given in “direct writing:”—

“Religenter esse oportet religiosum nefas.”

“Man is thought to be, by some, more distinguished from the animal world by devotion than by reason—as several animals discover in their actions something like a faint glimmering of reason, though they betray in no single circumstance of their behaviour anything that bears the least affinity to devotion. It is certain the propensity of the mind to religious worship—the natural tendency of the soul to fly to some superior being for succour in dangers and distresses—the gratitude to an invisible superintendent which arises upon receiving any extraordinary and unexpected good fortune—the acts of that, and admiration with which the thoughts of man are so wonderfully transported in meditating upon the divine, plainly show that devotion, or religious worship, must be the effect from some first founder of mankind; and it manifestly points to a superior being as the first author of it.”

This writing contains 146 words. The meaning of the Latin sentence will be given further on. There was no person present who knew anything of the Latin language.

We now pass on to record what took place at a *séance* at Mr. Everitt's, on the evening of November 15th, when the following communication was given, in the “direct writing,” in less than five seconds:—

“Simonides, being asked by Dionysius what God was, desired a day's time to consider of it before he made his reply. When the day was expired, he desired two days; and afterwards, instead of returning his answer, demanded still double the time to consider of it. This poet and philosopher, the more he contemplated the nature of the Deity, found that he waded but the more out of his depth, and that he lost himself in the thought, instead of finding an end of it. Another time, we will give you a paper on what we have been taught in the spirit world on this great subject.

“Religenter esse oportet religiosum nefas. You will find the meaning in *Incerti Autoris apud Aul. Gell.*”

A gentleman has given the translation as, “A man should be religious, but not superstitious;” and says the sentence is from Aulus Gellius. Perhaps some of our readers can trace the passage to its proper connection.

At the *séance* on October 30, a lady who had suffered much in her health for a long time, was mesmerised by Mrs. Everitt while in the trance, and the lady has been much improved ever since. She could eat no animal food previous to this treatment; now she can eat any form of food with impunity. It may also be stated that a newly-cut pencil was placed on the table, and, after the direct writing was produced, the pencil was found to be worn on one side of the point, which fact seems to indicate that some mechanical action with the pencil took place.

DEATH FROM MAGNETIC SYMPATHY.—On page 388 of our present volume, we gave an instance from the newspapers of a Dr. in France who lost his life by breathing into the mouth of a young woman who was partially drowned, and as she recovered he became exhausted and died; we gave it as our opinion that the doctor did not die from physical exhaustion, but from some peculiar form of psychological *rapport* which had been established between himself and his patient. In the *American Spiritualist* for October 8, we find the same case recorded with the following remarks appended by the editor:—"From all the peculiarities of the case, we think the Dr. came to his death by actual loss of vitality, consequent upon extraordinary magnetic impartion to his patient. The case would naturally attract his sympathy; his protracted efforts and exertion of will-power would be sufficient to complete the process; thus he, in all probability, literally gave his life to save his patient. We cannot be certain in this case, there may have been other causes, but all the circumstances and conditions indicate death from excessive magnetic sympathy. It often happens in minor operations in surgery, as well as in graver cases, that from magnetic demands made by the sufferer on some sympathetic spectator, the observing friend will faint, and even death has supervened. Such an incident once took place in our experience."

SINGULAR.—Mr. Alexander Nicoll, of Donald's Land, Upper Pleasance, writes to the *Dundee Advertiser* as follows:—"One day lately I had occasion to call at the house of a friend, and during our conversation I was told what I considered a very curious and singular discovery of nature's works. The mistress of the house was cleaning a large cod-fish, when to her astonishment she discovered an exact representation of a fisherman in the eye of the fish. The rest of the inmates were soon attracted, and they all declared it to be the greatest curiosity ever they had seen. It was a very distinct miniature likeness of a fisherman, with his sou'-wester on, and fully equipped, in the act of hauling the fish into the boat. The young man of the house was so interested that he carefully rolled it up in a piece of paper, and took it away to let his shopmates see what had been discovered, but after it got a little dried it was not so distinct."

A SPIRIT FOLLOWER.—The Leavenworth (Ind.) *Independent* says—"Another of those inexplicable mysteries which, so far, have defied the ingenuity of man to solve, has just come to light in the former county-seat of Crawford County—Fredonia. By request, we suppress the names of the parties concerned, but the statements we shall make concerning this mysterious affair were furnished us by a gentleman who is cognisant of all the facts, and whose veracity we have no hesitancy in vouching for. For about ten years past, a lady residing in the place mentioned above has had for a companion a spirit-child, five or six years old, which attends her wherever she goes, and has been seen by nearly every resident of Fredonia, at one time or another, following close in the wake of the lady in question. It has become a common expression, when the little form is seen following the one whom it seemed destined to guard through life, that "There goes B—'s little girl." The lady who is constantly followed by this little phantom has become accustomed to its presence, and exhibits no alarm or uneasiness when it is observed near her. Frequent attempts have been made to capture the mysterious little visitor, but when the hands would seem to be about coming in contact with the form, it would suddenly melt away and become invisible. Only once has it been seen in any other place than following the lady alluded to, and that was a short time after the close of the war. A gentle-

man had just returned from the army, and with his wife and child was occupying a room in the house of the haunted lady. They had retired. A lighted lamp was burning on the stand near the bed. Looking in the direction of the sound, he observed a little girl walking towards the stairway. Naturally supposing that it was his own child that had gotten out of bed some way, he sprang up and followed the form down the stairs, at the same time calling it to return. His wife, noticing his movements, asked him what he was doing. He replied that their child was out of bed and going down stairs, and he was trying to catch it and bring it back. The wife responded that the child was still in bed, which the husband found true on returning to the bed. He told his wife that he certainly saw a child going down the steps. She replied that it must have been B——'s little girl, and then told him the circumstances concerning this mysterious visitor. A bright light was burning in the room at the time, and, as both husband and wife were awake and talking when the child made its appearance, there can be no doubt but the gentleman saw the apparition; at least he is willing to make oath to this effect.

REVIEW.

ZURIEL'S VOICE OF THE STARS; or Scottish Prophetic Messenger for 1871, comprising Predictions of the Events, Weather, &c., that will occur during the Year 1871; along with numerous Useful Tables, and a variety of interesting matter. By ZURIEL, Pres. S.M.A.M. London: J. Burns, Progressive Library. Price Sixpence.

THE months are indicated by poetical extracts, the most appropriate we ever remember reading. The Almanac matter is very complete. An excellent assortment of useful tables is given. We can say nothing of the "general predictions" as we are not of the "sons of the prophets." There are articles on the "Poet Dryden, an Astrologer"—"Prophecies relating to the Present War"—"Lunar Influences on Mind and Matter"—an "Astro-Biographical Gallery," containing the nativities of the Queen, and other members of the Royal Household; also of William King of Prussia, John King of Saxony, Louis Napoleon, Gladstone, Christian IX. of Denmark, Alexander II. of Russia, Charles XV. of Sweden, the Empress Eugenie, and the Emperor of Austria. "Malific Configurations" seem to predominate in the astral bearings of these distinguished personages. Altogether this "Voice of the Stars" seems as good as anything of the kind we have examined.

ARRIVAL OF EMMA HARDINGE.—On Tuesday, Nov. 15, Mrs. Emma Hardinge arrived in London, from the United States, accompanied by her husband, Mr. William Britten, to whom she has been recently married. She was entertained at a public reception given by the Spiritualists of London, in the Cambridge Hall, Newman Street, Oxford Street, London, on Tuesday evening, November 22. B. Coleman occupied the chair, and resolutions of welcome and co-operation in the work of Spiritualism were spoken to by J. Burns, Progressive Library, N. F. Daw, C. W. Pearce, and others. At the close of the meeting a subscription was opened to enable a committee to arrange meetings at which Mrs. Hardinge would advocate Spiritualism in various parts of the Metropolis. The meeting was a very enthusiastic one.

MISCELLANEA.

ONLY A BOY.

Only a boy with his noise and fun,
 The veriest mystery under the sun ;
 As brimful of mischief, and wit, and glee,
 As ever a human frame can be,
 And as hard to manage as what?—ah me !
 'Tis hard to tell,
 Yet we love him well.

Only a boy with his fearful tread,
 Who cannot be driven, must be led ;
 Who troubles the neighbours' dogs and cats,
 And tears more clothes, and spoils more hats,
 Loses more kites, and tops, and bats,
 Than would stock a store
 For a year or more.

Only a boy, with his wild, strange ways,
 With his idle hours or his busy days ;
 With his queer remarks and his odd replies,
 Sometimes foolish and sometimes wise,
 Often brilliant for one of his size,
 As a meteor hurled
 From the planet world.

Only a boy, who will be a man,
 If Nature goes on with her first great plan,
 If intemperance, or some fatal snare,
 Conspire not to rob us of this our heir.
 Our blessing, our trouble, our rest, our care,
 Our torment, our joy !
 "Only a boy!"

How many there are who are standing afar off and looking on suspiciously at the labors of those who *are* striving to roll up the stone along the hill of progress. They give now and then a word of encouragement, and then ten words of discouragement. But when the height shall be won, and the victory gained, they will all be there, waving their arms in triumph, and their shouts will rend the heavens—"We did it! We always *knew* it would be a success." Thus has it ever been that puny souls sneak in to receive their penny at the eleventh hour, unmindful of the toil of those who have "borne the heat and burden of the day."—*Prof. Denton.*

THE TELEGRAPH.—The press despatches from Europe to New York during the last four weeks numbered about 100,000 words. Here is a man sitting in a darkened room at Heart's Content. The ocean cable terminates here. A fine wire attached thereto is made to surround two small cores of soft iron. As the electric wave, produced by a few pieces of copper and zinc at Valencia passes through the wire these cores become magnetic enough to move the slightest object. A looking glass, half-an-inch in diameter, is fixed on a bar of iron one-tenth of an inch square, and half-an-inch long. On this tiny glass a lamp is made to glare so that its light is reflected on a tablet on the wall. The language of the cable is denoted by the shifting of this reflected light from side to side. Letter by letter is thus expressed in this fitting idiom in utter silence on the wall. There is no record made by

the machine except as the patient watcher calls out to a comrade the translated flashes as they come, and which he records. It seems a miracle of patience. There is something of awe creeps over us as we see the evidence of a human touch 3000 miles away swaying that line of light by such a delicate process as this.—*American Paper.*

THE DRY EARTH CURE.—Some remarkable cures of obstinate wounds by the simple application of dry earth have been related (says the *Melbourne Argus*). Amongst them is that of a gentleman at Mount Gambier, Mr. James Pratt, who about six years ago received a kick from a horse below the knee of the right leg. The wound was healed partially, but after a time it broke out again, and spread until the whole of the lower part of the leg was affected. Mr. Pratt, having heard of the success of the earth treatment in other cases, procured some virgin soil, taken from below the roots of the grass, and applied it to the wound, which at the time was as large as his hand, and caused the leg to be very much swollen. The result was that the swelling was reduced in the girth measurement three inches upon the first application. The treatment was continued for three weeks, at the end of which time the wound was quite healed.

NEVER DESPAIR!—Has your life been stained and blemished? *None* are perfect; the best have their failings. Despair not; the good of earth and the sainted in the heavens, delight to aid the aspirational. "Come unto me," said Jesus. The angels echo the song, Come, "*come up higher.*" Look not to the past with painful regrets. In ascending a ladder, the wise never look down to the broken rounds. Every step the prodigal son took in the outward course from his father's house, was, spiritually, a step towards it. *Husks* helped to bring him to "*himself.*" When himself, he was right, human nature being innately good. This prodigal's bitter experiences of hunger, want, suffering, proved eminently salvatory. The good father loved the repentant son none the less for his wanderings. God, angels, all good men, love the erring. A mother's prayers pierce dungeon bars. The philanthropist *hopes* for all, *loves* all, has *faith* in all. No oak, lifting its head, catching and kissing the sunbeams, regrets that it was once an acorn and fell—fell into the mud, to be buried, bruised, chilled and frosted with snows. Progression implies a lower condition to progress from. It was wisdom not to commence conscious life on the physical side, *perfect*. Those fixed stars that gild measureless distances, shine and sing all the sweeter from having been nebulous fire mists, floating in oceanic space. So noble-purposed souls, tempted, falling like the child in the effort to walk, yet rising, wiser for the pain, stronger in will-power, treading the wine-press of the world's wrath alone to-day, stopping by the wayside to-morrow to help the more unfortunate, will find their path ultimately widening, brightening, and opening at last into the shining portals of immortality, where peals of victory shall blend with the grand oratorios of souls long housed in the heavens.—*J. M. Peebles.*

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TO THE READERS OF HUMAN NATURE.—At a meeting of a few friends and admirers of Mr J. W. Jackson, was resolved to take steps to raise a fund for a testimonial to be presented to that gentleman in recognition of his able and valued services as a writer and lecturer on Mesmerism, Phenology, and kindred subjects. A committee was formed to promote the object for which the meeting was called; and among other arrangements they thought that an appeal to the readers of *Human Nature* might well be included, as they feel satisfied that there are many of the readers of this magazine who might desire to testify their respect to Mr Jackson in the manner proposed, as an able and gratuitous contributor to these pages. They have reason to believe that the readers of this magazine include many who entertain sentiments of high admiration for Mr Jackson, whose literary ability and professional skill, displayed in a cause which has encountered much opposition, is entitled to some public mark of recognition of a substantial character. Without entering into details, it may be stated generally, that Mr Jackson has devoted the greater part of a long life to the advocacy of, and instruction in Curative Mesmerism and Phenology, a work which the readers of a magazine such as this, to whose pages he has, as already stated, been an able contributor, are presumed to be interested in; and the committee think that no apology is necessary in asking their assistance in promoting the object in view.

Subscriptions sent to Mr Ray Nisbet, printer, or to Mr James Burns, publisher of *Human Nature*, will be duly acknowledged.—In name of the Committee,
 Glasgow, April, 17, 1869.

C. GRACIE, Secy.